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## Gratitude

"For the Things That Never Happened"

Nathalie Thurston Shelton

If I should name the many things I'm thankful for to-day,  
The countless blessings that the Lord has strewn upon my way;  
The ones that I'm most grateful for have really not a name;  
They're just the dreaded phantoms of the things which never came.

I've worried and I've fretted over countless aches and ills,  
I've run to doctors, and I've dosed with horrid drugs and pills.  
They've operated several times for things they could not find,  
And all the satisfaction that I had was peace of mind.

I've worried till my hair is gray for fear our land would fall,  
But strange to say our Congress does not need my help at all.  
I worried when the gold went out, and quaked when it returned;  
I hid with apprehensive fear each penny that I earned.

I worried every month for fear the income would be less,  
And renovated artfully my last year's coat and dress.  
The future held such perils I was torn by dread and doubt,  
And promptly made a list of things that we could do without.

I've crossed so many bridges, and I've lived so many years,  
I've fought so many battles, and I've shed so many tears  
For the things which never happened, though I armed to face the fight—  
When all at once the trouble seems to vanish out of sight.

So now I stop and meditate and count my blessings o'er—  
For health, and wealth, and home, and friends—they mount up score by score,  
But after all the list is made of gifts of every name  
I'm grateful most of all to-day for the things which never came.

—The Watchman-Examiner.



## Fixing Up the Parsonage

"NOW is there anything I have forgotten, I wonder? Has anyone any suggestion or—or announcement to make?" This was Brother Griggs' first attempt at conducting a prayer meeting alone and he was feeling quite awkward.

"Yes," spoke up Sister Simmons. "I should like to meet all the ladies of the church immediately after this service closes. Our new pastor will arrive early next week, and there are some arrangements to make yet."

"All right, the ladies will please meet at once in classroom E. Shall we arise? And Brother Dunham will pronounce the benediction."

In classroom E there was a hum of voices. The parsonage must be cleaned and equipped, and everyone was telling what he could and what he could not do to help.

"I noticed they are short of blankets, and Brother Meadows has a large family. I can spare a couple of blankets," said Sister Jones.

"Well, I have an extra comforter I can bring," put in Sister Jenson. "Mertie and I made a half dozen new ones this past winter, and I have an old one we are not using."

"What about curtains? These are pretty shabby."

"Oh, I'll furnish the curtains. We put up new ones this spring, and I was wondering what to do with my old ones. They are just a bit faded and far too good to throw away. I will mend them and do them up fresh," supplied Mrs. Jenkins.

"I'll bring some dishes. I have a number of odd pieces that do not match my new set. I'll be glad to get rid of them."

"I have an extra rug. The parlor rug is rather shabby, I noticed."

"I'll bring half a hundred jars of assorted canned fruits. There's some we don't eat very well."

"I'll furnish the wood. I'm sure Mack will be willing—for their fireplace."

"And I'll promise a quarter of a ton of coal for the cook stove."

"When shall we meet?"

"I can be here at ten tomorrow."

"Fine! Suppose we all try to come about that time. Let's make it a basket lunch. I'll bring a hot dish. Sister Meyer may bring some of her famous hot rolls if she can on such short notice!" There was a general laugh as the ladies prepared to leave.

"I'll furnish the fresh butter for those hot rolls," called back Sister Hathaway, as she went out of the door.

The next day a group of the ladies met promptly at ten o'clock, and without waste of time set to work. Windows were washed and floors scrubbed. Cupboards were

cleaned and adorned with fresh shelf paper. Bedding was aired and mattresses turned. By nightfall the most of the work was done. The little parsonage sat, polished and serene, awaiting the finishing touches, which were to be put on tomorrow. As they locked the door and started down the walk, Sister Simmons remarked:

"I wonder where Sister Clemmens was today? She said she would be here without fail."

"Oh, she will show up tomorrow. The heaviest work is done now," said Sister Craft, casually.

Bright and early Friday morning Mrs. Clemmens drove up to the parsonage in her new coupe and rustled importantly up the walk. The other ladies had already assembled and were donning their aprons.

"I did not tell you Wednesday evening what I would do. But now I am prepared to say my husband will be here shortly with our old refrigerator. He is getting me a new electric one next week. He's paying two hundred and fifty dollars for it!"

"Oh, but Sister Clemmens, isn't it pretty old? And didn't I hear you say it wastes ice terribly?" asked Sister Smith, from the top of the stepladder, where she was hanging the curtains.

"Oh, it is not so bad. It only needs new insulation, and can be fixed for the small sum of five dollars. It is a good box. It has given us good service for ten years now," responded Sister Clemmens, almost resentfully.

"Well, you may keep your ice box," said Sister Smith, firmly; "if we can't give our pastor a good box that he does not have to pay to have repaired we will wait until we can. Besides, he will need every penny he has to get his large family here, I'm sure."

"Well, I was only trying to help out. If you don't want the box I'll send it to the secondhand dealer. He offered me two dollars for it yesterday. Sorry I can't stay to help out. I'm meeting my cousin in town this afternoon to choose our new living room suite." And with this parting shot Mrs. Clemmens was gone.

"And it's glad I am she's leavin'!" remarked Sister O'Rourke, succinctly, "she makes me weary at heart with her grand airs and her stingy ways." And the rest heartily agreed.

By mid-afternoon the last speck of dust had been hunted out, and the little house stood fresh and shining. With sighs of relief and exclamations of satisfaction the ladies doffed their aprons, tidied themselves and prepared to leave. Several of them volunteered to send some certain dish of prepared food to have on hand when the tired, hungry family arrived the following Monday evening. The plan was to have

the meal hot on the stove in readiness for them, and Sister Craft agreed to be the one to see that all was in readiness. Then she was to slip out the back way as they opened the front door, so they would not be embarrassed by company their first evening in their new home.

On Monday, shortly after three o'clock, Mrs. Craft and her daughter Rose, turned in at the parsonage gate. Mrs. Craft was weighted down with two baskets full of good things for her beloved pastor and family. True, she had not met them yet, but she was sure she would love them, for they were God's own servants. Rose's arms were full of freshly picked roses, lilacs and lilies. She determined to fill every corner with fragrance and beauty.

Inside Mrs. Craft set her baskets on the kitchen table and hastened to raise the blinds and throw open the windows to the fresh breezes of the out-of-doors.

"Mother!" exclaimed Rose in shocked tones, "aren't those Mrs. Jenkins' old drapes at the front window? And in the dining room, too! And patched and faded. \* \* \* And look at these in the bedrooms! I heard Fay say only a few days ago she 'couldn't stand those old rags in her room any longer.' And here they've shoved them off on the parsonage. If that isn't mean! And they've all lovely new curtains and drapes at their own windows."

"Well, dear, I suppose they thought they needed them. And these are a far cry better than the ones that were here."

"But isn't our pastor as worthy of new curtains as any one is? And look at these mismatched and chipped dishes! And here are Mrs. Hale's old discarded knives and forks; \* \* \* and Old Granny Piper's ugly picture Mrs. Rice put away in her attic last year. Mother, I think this is a shameful disgrace! As if our pastor and the parsonage were recipients for all the old trash no one else wants! I am going right straight down to Brown's and get a pretty picture for that wall. I'll pay for it out of my own allowance. May I, Mother? They ought to have one new thing, at least."

"Yes, my dear, and the Lord will bless you. But hurry, for they will soon be here." And with that permission Rose sped on her mission of love.

"There, now! Mother, come and look! Doesn't it improve the room's appearance? How I wish we might have put fresh paper on the walls!"

"It is lovely, dear. And so appropriate! That is a picture of an old manse in England, with its old-fashioned flower beds. 'Twill bring cheer to the gloomiest day.'"

"Just look at that rug, Mother, with the what-not set over the most worn spot to try to conceal it. That's disgraceful. Mrs. Fletcher took that off her back bedroom floor last fall because it was too worn—yet she gives it to her pastor for his parlor. Mother, why is it? Now sister Bennet

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## Thanksgiving

It is now a little over three hundred years ago that a Pilgrim Colony, who had faced the hardships and braved the dangers of a new world, came out of a terrible winter of suffering and privation. With faith in God, they set about planting and sowing and under His blessing reaped their first and bountiful harvest. They felt they could do no better than to lift their hearts to God in grateful praise for His beneficence toward them. They knew the coming winter would soon close in upon them and increase their isolation to an outside world. Accordingly, they invited their nearest neighbors, the Massasoit Indians, and together they shared in their worship and also in their feast of good things to eat on that first Thanksgiving Day in the year 1621.

About a hundred and fifty years later, George Washington, rightfully named the "Father of our country," together with the Thirteen Colonies, observed Thanksgiving Day. This was after Burgoyne's surrender in 1777. The day was December 18th. However, the custom of a yearly Thanksgiving Day was not nationally or uniformly observed until again in 1815, by an Act of Congress and Presidential Proclamation, the 13th day of April was set as a Day of Thanksgiving for peace. Again this national day was apparently lost sight of and for fifty years, no special day of thanksgiving was observed.

Then again, after more than three-quarters of a century, Abraham Lincoln, who under the hand of God had successfully guided the destinies of the nation through the terrible crisis of the Civil War, after the bugle corps had finally sounded taps over the dead, asked the nation to once more give thanks to Almighty God for peace. In 1863, August 6th was set apart as a day for National Thanksgiving. Congress provided for its continuance annually in November upon the Proclamation of the President.

Therefore, for nearly three-quarters of a century we have been afforded the privilege and from year to year have been asked by the President's Proclamation, to cease from our daily task and labors and repair to the House of God and render thanks to Him for the blessings vouchsafed unto us.

In this, the year 1938, we should be more thankful than ever. In the United States and Canada there have been abundant crops. It has been a wonderful year in many respects, and while there are still many needy about us, a beneficent government has done much to provide for these, many of whom may be grateful for any of the blessings they receive.

This is not, however, the greatest thing to be thankful for, for in addition to this, we have the great blessing of peace. Our country has not been in war, nor have we here witnessed the persecution, hatred and



strife which have been vent upon God's chosen people, the Hebrew race. It is true that here and there throughout the year, we have had storms and small portions of our country have been visited with calamities which to those communities involved, seem to be great enough, but with the great wealth surrounding, and the many organizations and avenues for relieving suffering, wastes were soon repaired and we believe even in these places a note of thanksgiving should be forthcoming for God's favor and blessing upon them.

There is still a deeper note of thanksgiving which we would like to sound; that is, praise to God for His Son, our Lord



## Thanksgiving

Edgar Daniel Kramer

Lord, we come with glad thanksgiving for  
the wealth the harvest yields,  
For the riches we have wrested from the  
clutches of the fields,  
Where we labored from the dawning, till  
the dusk and stars returned,  
And across the velvet shadows, lo, the  
homelights brightly burned!

Lord, we rode out to the plowing and the  
journeying was sweet  
With the jingling of the trace-chains and  
the clump of horses' feet,  
And we turned the fragrant furrow with  
our hearts a-thrill with mirth,  
As we hearkened to the voices lifting from  
the mystic earth.

Lord, we broke the clods with singing, as  
the fleeting hours fled,  
For we knew the consummation of our toil-  
ing would be bread  
That would feed our hungry bodies, that  
would fortify our souls  
With love's kindly understanding, as they  
struggled to their goals.

Lord, our bins and barns are creaking with  
the sunlight and the rain,  
That our laboring has garnered in the  
mystery of grain,  
In the fragrance of ripe apples, in the  
dripping honeycomb,  
Heavy with the golden sweetness that the  
bees have freighted home.

Lord, we come with glad thanksgiving for  
the joys that we have found  
In the fruitage of our striving with the  
forces of the ground,  
But, though we have done the sowing and  
the happy reaping, too,  
In adoring we are humbly giving all the  
praise to You.

—Publisher Unknown.

and Saviour. Without faith in Jesus Christ, truly we would be of all men most miserable. There would be no answer to many of the problems of life and the world outlook, dark as it is, would be infinitely darker were it not for the Bright and Morning Star who has arisen in thousands of lives and whose companionship, in the person and power of the Holy Spirit, blends and mellows the disappointing experiences of human life into a precious realization that "All things work together for good to them that love God, to them who are the called according to His purpose." Therefore, with genuine faith in Providence, in the authority of His eternal Word, and in deep humility of mind and spirit, may we bow our knees to the Father of our Lord Jesus Christ in grateful praise and adoration on this Thanksgiving Day, in the year of our Lord, 1938.

## Signs of Lukewarmness

Rev. 3:14-16

P. J. Wiebe

Lukewarmness is a condition that God hates. He would rather that we should be cold or hot, but not lukewarm. And yet how many professed Christians are lukewarm. God has made abundant provision through Jesus Christ that none of us need be lukewarm. On the other hand we should be on fire for God by keeping Spirit-filled. Let us consider a few signs of lukewarmness.

1. The witness of the Spirit is no longer clear. When we are first converted God gives us the witness of the Spirit. As the poet says, "I have a witness bright and clear." As long as we walk in the light this witness will remain clear, but as we refuse to obey God it becomes dim.

2. Our service becomes a duty instead of a love service. In the love of our first experience of salvation the service of God is a delight. But as we become lukewarm it becomes a drudgery. We read the Word of God because we feel it is our duty, but the Word is not sweet to us as the Psalmist says. We go to church because we feel ashamed to stay at home, but we don't really enjoy the fellowship of saints. We may even teach a Sunday School class because we don't want to refuse, but it gives us no real pleasure. God has a better way for us than that. He wants us to enjoy His service.

3. We don't love to hear the Truth, but are rather critical at what the preacher says, and even imagine that he is continually preaching at us. We develop a fault-finding spirit like Israel did after they backslid at Kadesh-Barnea.

4. We are no longer victorious over sin. It is the privilege of the child of God to have constant victory and as long as we are walking in the light we will have

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# Does It Pay Now to be a Christian?

Franklin G. Hulings, M. A.

## A Grateful Christian

**A**N old Gypsy lady was very ill. Her nephew, a Christian worker, came to see her. He loved her very much, and said, "Auntie, shall I kneel and ask God to bless you?" With a smile of peace on her face, she replied, "No, just kneel and thank God because He has blessed me." Many think that all, or most, of the blessings of the Christian, are in life to come. True, eternal blessings beyond our dreams await the Christian in the Heavenly Home which the Lord Jesus has gone to prepare for those who accept Him, and redemption through His atoning Blood. But it is also true that Christians possess abundant blessings in this present life. And all Christians ought to be like this old Gypsy Christian, deeply grateful to God for the blessings He gives His children here and now.

## What is a Christian

The word "Christian" means a Christ-one—one who has received into his heart the Lord Jesus Christ. "Christian" is a nickname given to believers on Christ centuries ago. "And the disciples were called Christians first in Antioch" (Acts 11:26). We are not born Christians. We are born sinners. "All have sinned" (Rom. 3:23). "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). In order to become a Christian we must be "born again" (John 3:3), by accepting the Lord Jesus Christ as our personal Savior. Let us now consider some of the many present blessings which belong to the Christian.

## Forgiveness

God's forgiveness is our first and deepest need. "There is no man that sinneth not" (I Kings 8:46). How well we know this, when we are honest with ourselves and with God. Sin is disobedience to God. And divine judgment follows sin as certainly as day follows night. But praise God, "There is forgiveness with Thee, that Thou mayest be feared" (Ps. 130:4). And how can God forgive sin? "In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). God does not cease to be holy and just when He forgives repentant and believing sinners. Since "Christ died for our sins" (I Cor. 15:3) God is both "just and the Justifier of him which believeth in Jesus" (Rom. 3:26). Because the believer in the Lord Jesus is freed from his crushing load of guilt, he can sing:

*My sins are all forgiven,  
I'm on my way to Heaven;  
My heart is filled with singing,  
For I'm saved! saved! saved!*

## Sonship

Not only is the true believer forgiven, but he is also born into the Family of God, and becomes a Child of God. "As many as received Him (the Lord Jesus Christ, to them gave He power (the right) to become the Sons of God" (John 1:12). Until we become God's children, He is not our Heavenly Father. All human beings are God's creatures. We become God's children by receiving His Son as our personal Savior. We are "by nature the children of wrath" (Eph 2:3). That is because God who is holy can view our sinful nature only in righteous wrath. To those who rejected Him, the Lord Jesus declared: "Ye are of your father the devil" (John 8:44). But when we receive the Lord Jesus into our hearts, we become "partakers of the Divine nature" (II Peter 1:4). Then, with amazement and wonder, we can exclaim with the Apostle John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew Him not" (I John 3:1).

*Behold, what wondrous grace,  
The Father hath bestowed  
On sinners of a mortal race,  
To call them sons of God.*

## Fellowship

Our gracious God not only forgives our sins, and makes us His children, when we accept His Son, but He also brings us into blessed fellowship with Himself. "And truly our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3). The enjoyment and maintenance of this delightful fellowship depends upon the Christian's continuing to walk obediently in the light of God's Word. "If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

*What a fellowship, what a joy Divine,  
Leaning on the everlasting arms;  
What a blessedness, what a peace is mine,  
Leaning on the everlasting arms.*

## Peace

Who can estimate the value of peace, perfect peace? First, the Christian has "peace with God". "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "Peace with God" is possible only by receiving the Lord Jesus Christ, who "made peace through the Blood of His Cross" (Col. 1:20). There is no other basis for peace between the holy God and sinful human beings. Second, the Christian may also enjoy "the peace of God"; that is,

God's own peace and rest. This is the way: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6, 7, R. V.). Does that mean that the Christian will have no difficulties and trouble? Not at all. However, as he lives according to the above Scripture—anxious about nothing, prayerful about everything, and thankful to God for all things, he will enjoy the "peace of God", whatever his circumstances, knowing "that all things work together for good to them that love God" (Rom. 8:28).

*Peace, peace, wonderful peace,*

*Coming down from the Father above;  
Sweep over my spirit, forever, I pray,  
In fathomless billows of love.*

## Guidance

God does not abandon His children to wander through life and find their way the best they can. "For this God is our God for ever and ever: He will be our guide even unto death" (Ps. 48:14). God becomes "our God" when we receive His Son as our Sin-Bearer and Lord. It is a sad fact that many Christians keep their lives in their own hands, instead of putting them, as they ought, completely into God's control. They get their lives into terrible tangles, and bring upon themselves unnecessary sorrows and disappointments. Christian friend, if your life is all in a tangle because you took your way instead of God's way for your life, do not think that all is lost. Confess to Him your sin of taking your own way. He will graciously forgive. Then as you let Him have His way fully now and henceforth, He will overrule the past for your good and His glory.

Divine guidance is one of the most precious blessings which God gives His children as they pursue their pilgrim pathway from earth to heaven. The Christian who lets God guide him in all things can sing:

*He leadeth me, O blessed thought,  
O words with Heavenly comfort fraught;  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.*

## Financial Help

Certainly God knows that His children need food, and clothing, and shelter. "Your Heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). And He has a happy plan for meeting these needs of His children. Here it is: "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). To seek "first God's Kingdom and righteousness is first to accept His Son as Savior and Lord, and then put God "first" in our life, including money matters. To



put God "first" in money matters is first to take out for God, for the spread of His gospel, the tithe, or tenths, of what money He gives us, before we spend any for ourselves or those dependent upon us. "The tenth shall be holy unto the Lord" (Lev. 27: 32). Tithing began under a dispensation of Grace. Abraham and Jacob were tithers, more than 400 years before God gave Israel the Law through Moses (Gen. 14:20; 28:22). Tithing should be the minimum, not the maximum, of our giving.

When the Christian obeys God's plan of first taking out the tithe for Him—that is, paying back to God 10 cents out of every dollar He gives us—he finds that his Heavenly Father meets his earthly needs, and that the ninety cents left for his own use always goes farther with God's blessing than the dollar would ever go without God's blessing. Tithing is not a way to lose something, as many think, but it is God's plan for giving us something; namely, His blessing in our heart and finances. God did not give His children the plan of tithing for His benefit, but for their benefit. And He says that His people who keep the tithes for themselves are thieves and robbers. Read Malachi 3:8-10. Better get out, and keep out of the "thief and robber" class!

For more than thirty years we have tried and tested God's tithing plan for His children, and have seen it work blessedly in our own experience, and that of many Christians. Christian friend, you will find steady tithing to be the solution of your financial difficulties. And see to it that all of your tithe is given where it will be used to preach the true Gospel of Christ, at home and abroad, and that none of it goes to help support modernism, which is infidelity. If Christians want God's blessings in their finances they must put God "first" in their finances. It is far better to pay God the tithe than to make it necessary for God to collect it by sickness, financial loss, etc.

*If God gets His, and I get mine,  
Then everything will be just fine;  
But if I get mine, and keep His, too,  
What do you think that God will do?*

—I believe He will collect!

#### Comfort

The Heavenly Father of Christians is "The God of all comfort; who comforteth us in all our tribulation that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3,4).

*In sorrow He's my comfort, in trouble He's my stay,*

*He tells me every care on Him to roll;  
He's the Lily of the Valley, the Bright and Morning Star,*

*He's the fairest of ten thousand to my soul.*

#### Victory

Having "delivered us from the powers of darkness, and \* \* translated us into the Kingdom of His dear Son" (Col. 1:13), God wants to give His children victory over harmful habits and pleasures, and everything that dishonors Christ and hurts our testimony for Him. "This is the victory that overcometh the world, even our faith" (I John 5:4). Faith is submission to God, believing what He has said. When Christians really want God's victory, and are willing to endure the pain of unsatisfied desire until deliverance comes, God will give it to us, and we will find it abundantly worth all it cost.

*Since I must fight, if I would reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy Word.*

#### A Life Worth While

Unsaved people have nothing to live for but the things of this life, which disappoint and pass away. The Christian can and should live to glorify Christ and win souls to Him. "Follow me, and I will make you fishers of men" (Matt. 4:19). The best thing a Christian can do for any human being is to lead him to the Lord Jesus as Savior and Lord. To know Christ and to live for Him, and the salvation of the lost, makes life worth while.

*I'll live for Him, who died for me,  
How happy then my life shall be;  
I'll live for Him, who died for me,  
My Savior and My God.*

#### The Blessed Hope

World conditions are becoming more confusing and distressing. Many entertain false hopes. Only the Christian can rest in the true hope. "Looking for that Blessed Hope, and the glorious Appearing of the Great God and our Savior Jesus Christ" (Titus 2:13). The Lord Jesus promised, "I will come again" (John 14:3). When He comes, the prophecy will be fulfilled, that "the government shall be upon His shoulder" (Is. 9:6). Then, for the first time, will this old world have a government of absolute righteousness, peace, and power. The Prince of Peace will reign as King of kings and Lord of lords. God haste the day!

*Though right is beaten in many a fray  
Yet strength and hope we borrow;  
The hosts of hell are strong today,  
But Christ will rule to-morrow!*

#### A Scotchman's Testimony

A happy Scotch Christian was one day counting his many blessings. Said he,

"When I received the Savior, He forgave all my sins. That was my sins awa'. Then He told me to cast all my cares upon Him, and I did. That was my cares awa'. Soon He is coming back again to take His own out of this evil world. That will be myself awa'. Praise His Holy Name."

My reader, you cannot afford to make a mistake about your soul's salvation. If you have not done so before, right now ask the Lord Jesus to forgive all your sins, and to come into your heart and be your Saviour and Lord forevermore. He will save you from everlasting woe, and give you all these blessings and more, here and now, and an eternity of bliss with Himself and all the redeemed, hereafter.

*Just now your doubtings give o'er,  
Just now reject Him no more;  
Just now 'throw open the door;  
Let Jesus come into your heart.*

—Christian Beacon.

#### Fixing Up the Parsonage

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gave the best she had, poor dear. A widow's mite indeed. These tea towels will wipe many a dish to a final sparkle, and God will bless the giver. She did the best she could. But these others—giving what they consider too old and shabby and worn for their own houses, to outfit their pastor's home—and he giving his all for us; it isn't fair!"

"No, my dear, but we find many unfair things in life."

"But do you think the Lord excuses them when they could do better? I don't see any sacrifice in dumping your old trash off on the parsonage."

"Nor do I, but we will have to let the Lord talk to them about it. I wonder myself, sometimes, if He is not displeased at the selfishness displayed by His professed children."

"Kindly, God-fearing Mrs. Craft removed her apron, gathered up her baskets, and she and Rose hastily departed by the back door, for Brother Meadows had just driven up to the front, and all was in readiness.

On their way across lots Rose suddenly turned: "Mother, what did you give to the parsonage?"

"My berry set," replied Mrs. Craft quietly.

"Mother. Not the cut glass set Uncle Ben and Aunt Lucey gave you at your wedding! Why, you loved it so dearly!"

"Yes, dear, the only nice set I had. But I had nothing else fit to give, and no money just now to spend. Anyhow, I can manage without it, and the best we have is none too good for our Lord."

—Standard Bearer.

*Walk boldly and wisely in the light thou hast: there is a hand above will help thee.*



## Caiaphas the Blinded Ecclesiastic

CAIAPHAS challenges the interest of modern men because he was the high priest during the ministry of Jesus. He presided at the meeting of the Sanhedrin which tried Jesus and he took the lead in the opposition to Jesus towards the end. One wishes that there was more information available about his life. He was high priest from A. D. 18 when he was appointed by Valerious Gratus till A. D. 36 when he was removed by Vitellus. But he held his place for eighteen years which fact shows that he knew how to get along with the Roman officials. He was the son-in-law of Annas (Ananus) who was high priest from A. D. 7 to 14. Annas continued to be called high priest even after he was no longer in possession of the office, Luke 3:2, John 18:19-22; Acts 4:6. As a matter of fact Annas was the dominant force in the priestly party. In Luke 3:2 we find that "in the high-priesthood of Annas and Caiaphas" John began his ministry. In Acts 4:6 Annas is named before any one else: "And Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest." Five of the sons of Annas, besides his son-in-law, Caiaphas, succeeded him as high priest. It is small wonder, therefore, that he continued to dominate the Sadducees even though no longer in office. While Caiaphas was the titular head, Annas was the moving spirit among the Sadducees.

But Caiaphas cannot be excused from his responsibilities in connection with Jesus. Caiaphas recognized the high standing of Annas by sending Jesus to him first, John 18:12-23, while he was gathering the Sanhedrin together for the full meeting and John's Gospel calls Annas here high priest. But Caiaphas in some sense tried to dodge his own leadership as the nominal high priest. We see Caiaphas in bold outline on three occasions in the New Testament.

When Jesus raised Lazarus from the grave at Bethany just east of Jerusalem, some of the Jews who had come over to comfort Martha and Mary, John 11:19, went and told the Pharisees what had happened, John 11:46. There was no effort to discredit the stupendous miracle. Jesus had said just a little while before: "If they hear not Moses and the prophets; neither will they be persuaded, if one rise from the dead." So now the Pharisees are not convinced of the Messianic power and claims of Jesus by the raising of Lazarus. Rather they see peril to their own position as the people flock to the side of Jesus. The situation calls for instant action on the part of the Sanhedrin to stop Jesus from raising dead people right at the door of Jerusalem. "The chief priests therefore and the Pharisees gathered a council," John 11:47. It

was a special meeting of the Sanhedrin at the call of both Sadducees (chief priests) and Pharisees, enemies and rivals in the Sanhedrin who are now united in face of the dangerous prestige of Jesus because of the raising of Lazarus in the presence of so many witnesses, many of whom had already believed on Jesus, John 11:45. The general sentiment was voiced: "What are we doing, for this man is doing many signs? If we let him thus alone, all men will believe on him and the Romans will come and will take away both our place and our nation," John 11:47f. It was very adroit and fully justified the suddenly called meeting of the Sanhedrin. It was plain to all that the only way to save the nation was for the rulers to keep their positions. They piously put place before patriotism with frank naivete. The Sadducees and Pharisees in the Sanhedrin have an instinctive feeling that the success of Jesus placed in jeopardy their own offices and the very existence of the nation. They looked upon Jesus as a dangerous revolutionist whose ambitions would probably embroil the nation with the Romans who would be only too glad of a pretext to destroy the city of Jerusalem. As a matter of fact the Romans did come and they took away the nation and robbed the rabbis of their place in the Sanhedrin which perished with the destruction of the temple, though it was revived later in Galilee with some modifications. The rabbis were right in the feeling that their very existence as a court was at stake. It is at this point that Caiaphas, the high priest, is first heard with a piece of oracular wisdom characteristic of the professional ecclesiastic who cares more for his own selfish interest than for anything else: "You do not know anything at all (probably true) nor do you consider that it is expedient for you that one man die in behalf of the people and not all the nation perish." John 11:49f. Caiaphas spoke as the incarnation of selfishness, and put to the test by his subtle proposal the self-interest of all the other members of the Sanhedrin. He made the definite and concrete suggestion that the thing to do was to get Jesus out of the way in order to save the nation from the Romans. His plan was adopted by the Sanhedrin and after some weeks carried out, but it did not save the nation from the Romans. In fact, Jesus will one day predict the ruin of the nation for the very reason that they have decided to kill him. Worldly wisdom is not always wise, but often otherwise. Caiaphas proposed the easy way out, as many a deacon has done in a church trouble by pushing the pastor out in order to save the church. That may be best sometimes, but by no means always. It certainly did not so turn out about Jesus. Incidentally, Caiaphas

uses the Greek preposition *huper* in the substitutionary sense because he adds, "and not all the people perish." He actually offers Jesus as an involuntary sacrifice in order to save the Jewish nation. No question of right or wrong is raised. Whether Jesus deserves such a death or not is quite beside the issue. He can be made to contribute to the welfare of the Sanhedrin and of the nation by killing him. The philosophy of Caiaphas is that of many another pious scoundrel. He is perfectly willing to obtain peace by the ruin of another man. Caiaphas appears in an utterly despicable role that is in no sense relieved by the interpretation of the Evangelist that, as high priest, the language of Caiaphas had a prophetic meaning concerning the atoning death of Christ, John 11:51-2. That is all true enough, but Caiaphas did not mean it and he must be measured by his own motive which was wholly selfish and mean. His argument made an impression and stuck to his name, John 18:14. He carried his point and the Sanhedrin decided by formal vote to kill Jesus, 11:53. They had planned it for a long time. Now it was only a matter of weeks. They made public proclamation for any one who saw Jesus come to the passover to reveal his whereabouts that they might arrest him. John 11:57. Perhaps this notice was posted as a placard in the temple courts. When the crowd gathered at Bethany to see Jesus and Lazarus, the rulers decided to kill both of them, 12:10f.

Caiaphas comes to his glory at the trial of Jesus. The demonstration in favor of Jesus during the Triumphal Entry made the Sanhedrin pause in the attempt to kill Jesus during the passover feast because of the sympathy of the Galilean populace. So they held a meeting in the court of Caiaphas and decided to put off the death of Jesus till after the feast to avoid a tumult of people. Matt. 26:3-5. In simple truth Caiaphas was frightened by the unexpected popularity of Jesus as the crowds in the temple hung on the words of Jesus, Luke 21:37f. It was Judas who came to the help of Caiaphas at this juncture and pointed out how Jesus could be arrested in the Garden of Gethsemane at night while at prayer and be tried and condemned before the people stirred in the morning. It was a clever scheme to make Jesus lose popular sympathy as a Messianic hero by a *fait accompli* with Christ as a condemned criminal. This could all be done "in the absence of the multitude." The treachery of Judas no doubt appeared to Caiaphas as a dispensation of Providence in favor of the Sanhedrin, Luke 22:3-6. No wonder he was glad, and sealed the bargain with Judas by paying him the price of a slave.

It is plain that the task of getting Jesus condemned by the Sanhedrin fell to Caiaphas. Judas had Jesus arrested and turned Him over bound to Annas first, John 18:13, while Caiaphas gathered the Sanhedrin to-



gether in his house, Matt. 26:57; Luke 22:54. Then Annas sent Jesus on to Caiaphas, John 18:24. Caiaphas presided and conducted the trial which was a prosecution rather than a trial. There was no indictment and no warrant and no opportunity for Jesus to have a lawyer or witnesses. The purpose of the Sanhedrin was to convict Jesus, not to find out the truth about him. Moreover, they sought for false witnesses in order to put Jesus to death, Mark 15:55; Matt. 26:60. The farcical trial took place at night instead of by day. Besides, the Sanhedrin no longer had the power of life and death as Caiaphas knew perfectly well and admitted to Pilate, John 18:30. It is not made clear why the Sanhedrin condemned Jesus to death anyhow since it was futile without the approval of Pilate. But Caiaphas did not tell Pilate that the Sanhedrin had already condemned Jesus to death, Luke 23:2; John 18:30. Pilate actually offered to turn Jesus over to them for trial, John 18:31, but they protest that they cannot put him to death and do not say that they have already condemned him to death. They do at least say that he ought by their law to die because he made himself the Son of God, John 19:7. Why then did the Sanhedrin go through the farce of a trial? Perhaps as protest against the Roman usurpation. Perhaps also as a means of gratifying personal resentment against Jesus who had defiled them so utterly before the people.

But even so, the so-called trial by Caiaphas was a failure. The only testimony against Jesus with a semblance of truth was given by two witnesses who contradicted each other. It was a desperate situation and it would have ended the matter with the freedom of Jesus by a judge who cared for the facts and for truth and for justice. But Caiaphas had staked all on a verdict now that by the treachery of Judas he had Jesus in his power. So with bluster and bravado this prejudiced ecclesiastic put Jesus on solemn oath before the Sanhedrin concerning his claim to be "the Christ, the Son of God," Mark 14:61; Matt. 26:63. Caiaphas had no legal right to treat a prisoner thus. The whole trial violated Jewish legal procedure at every step. But Caiaphas would stop at nothing. Jesus did not have to reply and convict himself by his own testimony. But he did reply on oath that He was the Messiah, the Son of God, Mark 14:62; Matt. 26:24. If He had kept silence now, as he had done before, that would have been interpreted as denial that he made such a claim. Hence Jesus took his life in his hands in his answer. It was not blasphemy for the Son of God to claim to be the Messiah. But the Sanhedrin would not agree that Jesus of Nazareth was the Messiah, the Son of God. Hence they called it blasphemy and condemned him to death which was now illegal for them and which judgment they could not execute. The Sanhedrin showed their glee

at the result by conduct worthy of hoodlums or of "roughnecks" as they mocked and buffeted Jesus, Mark 14:65; Matt. 26:67f; Luke 22:63-5.

Caiaphas had carried his point against Jesus before the Sanhedrin and now had the far more difficult task of getting a conviction from Pilate. The Roman governors at least had to keep up the semblance of justice. Pilate bore an evil reputation and the Jews had many counts against him. All this made him afraid of the power of Caiaphas who could report him to Caesar. But even so, Caiaphas did not have any easy time with Pilate who several times announced the innocence of Jesus and ought to have set him free. He would have done so but for the persistence of Caiaphas and of the Sanhedrin. They had adroitly accused Jesus of claiming to be "Christ a King," Luke 23:2, and Pilate had to examine that charge though he soon saw that Jesus was no rival of Caesar as a political ruler. At the end Pilate was disposed to set Jesus free, but the Jews cried out that they would tell Caesar on him if he did, John 18:12. Then Pilate surrendered and Caiaphas and the Sadducees actual-

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*O Satisfy Us Early with Thy  
 Mercy; that We May Rejoice  
 and Be Glad All Our Days.*

—Psalms 90:14

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 ly boasted of their loyalty to Caesar: "We have no king but Caesar," John 18:15. Caiaphas played a desperate game and carried it on to the end and took the blood of Jesus on his own head and the heads of the people and of their children, Matt. 27:25.

Caiaphas appears in the book of Acts also. The Sadducees took ill the bold preaching of Peter and John that Jesus had actually risen from the dead, Acts 4:2. The Sadducees took the lead in the death of Jesus though the Pharisees were the first to attack him and his teachings. The Sadducees are the first to arrest the apostles while for a time the Pharisees held off. The emphasis on the doctrine of the resurrection at first stressed the cleavage between the Sadducees and the Pharisees at this point. It might appear from Acts 4:6 that Annas was even more active in the persecution and arrest of Peter and John than Caiaphas. But certainly Caiaphas did his share in the formal meetings of the Sanhedrin. Peter boldly accused the Sanhedrin of the death of Jesus, "whom ye crucified," Acts 4:10. Caiaphas and the rest resent the courage of Peter, but are helpless in the presence of the healed man and are full of scorn of the name of Jesus, 4:17f.

The prohibition against preaching the resurrection of Jesus was useless and the Sadducees tried another arrest, Acts 5:17f, but Peter and the other apostles bluntly defied them: "We must obey God rather than men," 5:29. This time Gamaliel came to the rescue of the apostles and revealed a breach between Caiaphas and Gamaliel, or between the Sadducees and the Pharisees, on the doctrine of the resurrection.

It is probable that Stephen appeared for trial before Caiaphas also, Acts 9:1, though the glory or shame of Stephen's death rests with the Pharisees rather than the Sadducees. Stephen stirred up the Pharisees as Peter had the Sadducees. The two parties came together again as in the trial and death of Jesus. So then the united Sanhedrin made short work of Stephen and did not wait this time for the approval of Pilate who may have already been recalled with no successor yet on hand. At any rate it was a case of mob law, or lynch law, that did not wait for a judicial process. Gamaliel made no protest in behalf of Stephen and Caiaphas let the Pharisees have their way as they would not in the case of Simon Peter.

It is probable also that Caiaphas gave Saul the papers to go to Damascus to arrest and bring before the Sanhedrin the Christians in that city, Acts 9:1. If so, Caiaphas presided in the numerous condemnations of men and women to death for the crime of being Christians under the leadership of young Saul. As this was a Pharisaic persecution, the leadership passed from Caiaphas to Saul, but there is no evidence that Caiaphas failed to co-operate with the zealous Pharisee who was trying to put an end to Christianity, an end much desired by Caiaphas.

Caiaphas remains a typical ecclesiastic who is blinded by prejudice and privilege. The light of the world shone around him and before him, but he could not see. If he had been blind in his physical eyes, it would not have been so bad, John 9:41. He had spiritual blindness though he professed to be the spiritual leader of his people. There are none so blind as those who will not see. If the light within Caiaphas was darkness, how great was that darkness, Matt. 6:23. Caiaphas was an obscurantist who tried to stop the sun from shining. The religious reactionary always steps out boldly in front of the march of God through the ages. But in the end he is run over by the inevitable shining of the light which cannot be held back and which shines on forever. The furthest star shines on through millions of light-years away. But Caiaphas stood right in front of the Sun of Righteousness and denied that he saw anything. As a matter of fact, he did not see what was before him. The eyes of his heart were not opened so that he could see. Having eyes he saw not and ears he heard not.—Prof. A. T. Robertson, in *Expositor*.



# The Evangelical Visitor

A Religious Journal

Committed to the teaching of Justification and Sanctification received by faith through the merits of the sacrifice of Christ; as our Redeemer and Lord; Divine Healing as provided in the atonement; the Second and Pre-millennial coming of Christ; and all sacred ordinances and truth pertaining to the Christian life. It is an earnest advocate of Gospel Missions at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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## Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penn.  
Attention of General Conference Secretary

## MARRIAGES

**WINGER-WINGER** — Bro. Bennie, son of Bro. and Sr. Jesse Winger of Wainfleet, Ont., and Sr. Orpha, daughter of Bro. Anthony and the late Sr. May Winger of Stevensville, Ont., were united in marriage on Saturday, Nov. 5, 1938, at the home of the bride's father, Bish. Bert Sherk officiated. May the Lord's blessing attend them through life.

**GILMORE-CLIMENHAGA** — On November 4th, 1938, Bro. James Gilmore, son of Bro. James and Sr. Olivia Gilmore, and Sr. Ruth Climenhaga, daughter of Bro. Fred and Sr. Sarah Climenhaga, were united in marriage at the home of Bish. L. Shoalts, who officiated.

## Obituaries

**SHULTZ**—Sr. Carrie Shultz, aged 87 years, widow of John Shultz, passed away Monday evening, Oct. 24 at 8:20 o'clock at her home, 542 South Market Street, after an illness of about six months.

She is survived by a son, John, with whom she resided, also two brothers, James Stahl, Penbrook; and Jacob Stahl of Kansas. She was a faithful member of the church for many years.

Funeral services were held at 1:30 o'clock at the home, Friday afternoon, with further services at the Brethren in Christ Church Elizabethtown. Interment was in the Mount Tunnel cemetery.

**HEISEY**—Sr. Lizzie G. Heisey, aged 77 years, widow of Henry B. Heisey of 131 Bainbridge St., died at 4:45 a. m. Wednesday, Oct. 26 of a heart condition. She was a member of the Brethren in Christ Church.

She is survived by the following children: Mary, wife of George Strohm, Marietta; Edith, wife of Christ Gish, and Mrs. Martha Jane Mitchell, both of Elizabethtown; Harry, Charlestown, W. Va.; Clayton F., Mt. Joy, and David F. of Palmyra; and grandchildren also survive.

Funeral services were conducted on Monday morning, Oct. 31, at 10 o'clock from the Miller Funeral Home, by Elder Abner Martin. He used Psal. 23 as a text. Interment was made in the Conoy cemetery.

**HURST**—Mary A. Hurst was born July 3, 1850, and fell asleep in Jesus, October 15, 1938, aged 88 years, 3 months and 12 days.

She was born near Oakland Hills, Pa. She came to the Messiah Home Apr. 11, 1918 where she will be missed in the Sunday School and church services, also her testimony in prayer meeting. She died at one of the city hospitals, being taken there after a fall in her room.

She is survived by several step children. Services were held in the Messiah Home Chapel conducted by Bish. H. K. Kreider and Eld. Graybill Wolgemuth. Text: Job 5:26. Further service was held at the Brethren in Christ Church, Mechanicsburg, Eld. Calvin Eshelman officiating. Burial in adjoining cemetery.

## Signs of Lukewarmness

(Continued from page 371)

victory. But when we get lukewarm sin has the victory over us.

5. Prayer is being neglected. Oh, how we loved to go alone with God when our hearts were aflame for Him. But now that we are lukewarm we neglect the prayer life.

6. We have no concern for the salvation of souls. When people are first converted God gives them a love and a concern for the salvation of others. Rom. 10:1. But when we get lukewarm we lose that love for souls and don't care if anybody gets converted. May God deliver us from such a condition.

7. We stay away from church and prayer meeting. People who are on fire for God will go to church and prayer meeting in almost any kind of weather. No trifling excuse will keep them away from the house of God. But when we lose that Holy Ghost fire we will allow the devil to invent almost any kind of an excuse to stay away from divine service. We think the brethren did not treat us right, nobody spoke to us, the preacher did not shake hands with us and we feel offended.

The real trouble is we are lukewarm and are not willing to admit it. None of the

excuses mentioned will stand the test of the Judgment Day, and if we are really on fire for God we won't think of making such flimsy excuses.

I thank God this evening that through Jesus Christ a remedy has been provided for lukewarmness.

1. Keep Spirit-filled, that will keep your soul on fire for God and give you joy unspeakable and full of glory.

2. Look for the coming of the Lord. "He that hath this hope in him purifieth himself, even as he is pure." To look for the coming of the Lord will have a purifying effect upon your life and you will not be in danger of becoming lukewarm. It is when people become careless about the Lord's coming that they lose the victory.

3. Use all the means of grace. Go to church and prayer meeting. Read your Bible, take time for secret devotion, make yourself useful in God's service by inviting people to church and tell them about the goodness of God, and you will not become lukewarm, but will remain on fire for God and be ready when Jesus comes. Amen.

## The Fire of the Holy Ghost

It is fire that prevails. For fifty days the facts of the gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is the cause that sets men ablaze that wins converts. Gladstone's fiery passion routed Parliaments and slew the giants of oppression. Wesley, Whitefield and General Booth wrought wonders by the fire kindled of the Holy Ghost. Men ablaze are invincible. Hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but fire. The church is powerless without the fire of the Holy Ghost. Destitute of fire nothing else counts; possessing fire, nothing else really matters. The one vital need is fire. How we may receive it, where we may find it, by what means we may retain it, are the most vital and urgent questions of our time. One thing we know: it comes only with the presence of the Spirit of God, Himself the Spirit of Fire. God alone can send the fire. It is His Pentecostal gift.

—Samuel Chadwick.

We are on a journey, the journey of life. Sometimes the sun shines, and the way is pleasant. Sometimes there is a storm, and the rain falls and the wind blows. It is not a sign of insecurity, but a part of our education. "Some days must be dark and dreary," sings our New England poet. We need the light to inspire us; we need the shadows to bring us nearer to Him in whom we trust.—Floyd W. Tomkins.

The more grace we possess, while in this state of imperfection, the more are we sensible of our distance from where we ought to be.—Edwards.





### City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penn., in charge of H. G. Miller and wife.  
 Buffalo Mission, 25 Hawley St., Buffalo, N. Y., in charge of E. C. Bossert and wife.  
 Chicago Mission, 6039 Halsted St., Chicago, Ill., in charge of Sarah H. Bert, Supt.; C. J. Carlson, Pastor and Ass't. Supt.; Avas Carlson; Harriet Gough; Alice K. Albright; Rosa Eyster.  
 Dayton Mission, 601 Taylor St., Dayton, Ohio, in charge of W. H. and Susie Boyer, Eva Dick, Angeline Cox.  
 Detroit Mission, 1524 Third St., Detroit, Mich., in charge of Wm. Lewis and wife; Janna Goins; Ida Eckman; Isaac Engle and wife, 4786 Crane, Detroit, Mich.  
 Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., in charge of Barbara Hitz; Emma Crider.  
 San Francisco Mission, 311 Scott St., San Francisco, Calif., in charge of Walter Reighard and wife; Grace Plum.  
 Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Jonathan Lyons and wife; Elizabeth Brubaker; Mary Lyons.

### Rural Missions

Canoe Creek Mission, Williamsburg, Pa., in charge of Elwood Flewelling.  
 Gladwin, Michigan—  
 Mt. Carmel, in charge of Charles Nye and wife.  
 Oak Grove, in charge of Melvin Stauffer.  
 Houghton Mission, Rt. 1, Tillsonburg Ont., Can., in charge of Edward Gilmore and wife; Idellus Sider; Oscar Raser and wife.  
 Kentucky—Albert H. Engle, Supt.  
 Fairview, Ky., in charge of Hershey Gramm and wife; Sara Brubaker.  
 Garlin, Ky., in charge of Albert Engle and wife; Imogene Snider; Anna Mae Stauffer.  
 Home Evangel—(To be supplied).  
 Paddockwood Mission, Meath Park Station, Saskatchewan, in charge of Albert Cober and wife; Ruth McWilliams; Martha Sentz.  
 Stowe Mission, Stowe, Pa., in charge of John A. Climenhaga and wife.

### Orphanages

Messiah Orphanage, Florin, Penn., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.  
 Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger and workers.

### Old Peoples' Home

Messiah Home, 2001 Paxton St., Harrisburg, Penn., Eld. and Sr. Graybill Wolgemuth, Steward and Matron.

## ANNOUNCEMENT

General Conference of 1938 approved the carrying on of a general mission project at Stowe, Pa., where for a number of years the Bucks and Montgomery District have been carrying forward a local mission effort. The Home Mission Board and the Bucks and Montgomery District jointly have approved plans for enlarging the present mission chapel site so that workers can be accommodated with living quarters on the premises.

Howard H. Hess, Henry L. Landis, and Jacob Sherman have been appointed to serve as Building Committee, with John A. Climenhaga financial solicitor for the project. The contractor's estimate on these improvements is \$3,300.00, but this sum will be substantially lowered by local volunteer labor which is being supplied.

Construction of the building will begin just as soon as two-thirds of the required money is in sight. The local district is contributing funds toward its erection in a substantial way and assistance from interested friends throughout the church is encouraged. Send your contribution to the solicitor, John A. Climenhaga, Stowe, Pa., or direct to the treasurer of the committee, Henry L. Landis, Souderton, Pa.

**HOME MISSION BOARD,**  
 M. G. Engle, Chairman,  
 C. N. Hostetter, Sec'y.

## EVANGELISTIC MEETINGS

The Palmyra Church will start a series of meetings November 27th in charge of Eld. Jno. Martin of Lancaster, Pa. We solicit the prayers of the Church in behalf of souls at this place.  
 —Cor.

## NEWS NOTES, UPLAND, CALIF.

The District Business Meeting was held the evening of Sept. 11. Business was quickly and efficiently transacted, we trust, for the glory of God throughout the coming year.

Quarterly Foreign Mission Day, Sept. 18, was a day of blessing. Bro. Alderfer, our member of the Foreign Mission Board gave the requirements and standards for Foreign Missionaries as outlined by General Conference. Bish. Wagaman brought the morning message from Jno. 15:16. "The branch that is bearing fruit is the one that gets the purging." At the close of the service Sr. Martha Shenk was ordained as a Foreign Missionary. During the Young People's Hour in the evening Rev. Tom Olson of Upland, told of his experiences and blessings in tract work. After his conversion as a young man, his ambition was to personally hand out one million tracts. This goal was reached, and now (each month) thousands of tracts go out from his home to all parts of the world. In the church service Sr. Janna Goins spoke of her work at God's Love Mission in Detroit, after which Sr. Shenk gave her farewell message to the Upland Church. Sr. Martha has lived among us for the past eight years, witnessing for her Lord and preparing herself for service in Africa. The Lord has wonderfully worked for her and we wish her God speed.

S. S. Rally Day was Oct. 2, this Sunday being also the beginning of the S. S. year. At our recent re-organization it was decided to make this change from the beginning of the New Year, thus conforming more nearly to the time of school opening which brings many new scholars to us. The S. S. attendance for the day was 354. Several banners were given to classes having highest rate of increase in attendance and a prize awarded to one girl for having brought in twelve new scholars. Our pastor preached a Rally Day sermon from Matt. 2:29. "According to your faith," making it also a challenge in preparation for the coming revival meeting.

Wedding Anniversary. The Upland Church had the happy privilege of extending congratulations to Bro. and Sr. B. F. Engle on the occasion of their sixtieth wedding anniversary which they celebrated Oct. 8. The children planned open house for the afternoon of that day and almost one hundred relatives and friends called to wish them joy and God's blessing. May their last days be their best days as they journey together toward their eternal Home.

Revival Meetings. "What is that I hear?" asked someone at the dinner table. Investigation disclosed it to be shouts of praise and prayer emanating from the prayer room of Beulah College, several doors away. That was the beginning of a number of similar occurrences during the three weeks of Bro. Witter's stay with us, from Oct. 4 to 23. Almost every chapel was crowned with altar services. These were frequently transferred to prayer and class rooms at the close of the service. Nor were souls satisfied with merely seeking. If they were not satisfied the first time, they would continue until God really met them. Many young people learned to know what it is to really "pray through," to "die out," to say "the eternal yes." The genuineness of the work has been

manifested in changed outward appearances as well as in testimony.

Nor did the school receive all the blessings. Almost every night's service found one or more souls seeking God. Others prayed through in their homes. Prayer groups were formed at various places and these were not unfruitful. The last Sunday morning we were privileged to witness seven young people follow the Lord in baptism.

We believe this prayer was answered, which was offered at the beginning of the revival: "Lord, give us such a revival that the effects will not only be felt in the school and in the Church, but throughout the brotherhood and even to the foreign fields."

—Edna M. Harman Cor.

(Revival meetings reported by Leah Dohner.)

## MESSIAH LIGHTHOUSE CHAPEL

1175 Bailey St., Harrisburg, Pa.

"Except the Lord build the house they labor in vain that build it." Psa. 127:1.

Our contact with the work lately started here on Bailey Street, the former Messiah Home site, has caused us to think of the above Scripture many times. Certainly in a new work it is of utmost import to look to the Lord for guidance.

The remodeling of the brick wing of the Old Home was done with no little effort and sacrifice on the part of the brethren and sisters of the surrounding districts, for "the people had a mind to work." They gave of their time as well as their means and the building was dedicated on Sept. 18. An offering was lifted at this service to clear the building of debt and more was given than was asked for. God's method of tithes and offerings still holds good if the people are consecrated to the Lord. Praise His Name for answered prayer.

We might, however, have a fine place to worship that is free of debt and still not have a worship acceptable to God. We are glad to state in this first report of the work at Messiah Lighthouse Chapel, that God's stamp of approval seems to be on the work started there. The first week after General Conference a series of tent meetings was opened on the grounds. Bro. Christian Moyer preached the Word and souls were wrought upon by God's Spirit until many found deliverance from their burden of past transgressions or from the thralldom of the Old Man, the Carnal Nature.

The result at this writing, four months later, is very encouraging. A father and mother, about 40 years of age and two young married sisters were baptized some weeks ago in the Susquehanna river. Their testimonies this past Sunday was Victory. There are others at the present time planning to follow the Lord in baptism and unite with us in Church fellowship. We thank God for those who are willing to give good-bye to the pleasure of the world.

For the benefit of those who might desire to stop over and help us in the work we will give our schedule of regular services, as follows: Children's Meeting at 6:30 Sunday evening, followed by Sunday School at 7:15; preaching service at 8:00 p. m.; Tuesday night, Bible Study Class; Wednesday night, Prayer Meeting at 8:00 p. m. preceded by a half hour's Street Service a few blocks from the Chapel; Friday night, Cottage Prayer Meeting. New families are attending these latter services and finding the Lord, which encourages our hearts.

God is blessing the other services also. The street crowds have grown from about 15 to from 60 to 80. Where we meet there is very little traffic and the people come out of their homes and sit on the curb or stand



around with us. Many hands are raised for prayer each night. This past week a man came out of his house next door from where we were standing and stated to the group that he was a backslider and wanted help. Ten years ago he was saved but went back into sin. He said he had been listening to our services each week. After service, at his request, we went to his home. He prayed earnestly to be forgiven, but was not satisfied. He said he wants the genuine. Pray for him for he must move away from the home he is in. We expect to keep in touch with him, however.

For the enlightenment of the Brotherhood no doubt many of our readers know that Sister Naomi Wolgemuth and Sister Anna Wolgemuth are the regular workers stationed here by the Home Mission Board. Then too, Brother Roy Asper has been helping in no small way with the Friday evening services. Sister Pearl Brehm Wolgemuth has helped build up the Children's Meeting by her consecrated efforts. And of course our brothers and sisters from the Harrisburg district stand under our arms. We feel this work is one of their children and we pray that we might be the type of child that a parent may be justly proud of.

The work here, of course, has many needs both spiritual and financial. We ask your prayers and if God leads, your means. If the Home Mission Board is to carry out its Program it of course needs your financial support.

Trusting the above delineation will prove a blessing.

Humbly your co-worker for Christ,  
John L. Minter.

#### SPRINGFIELD, OHIO

Greetings to the Visitor family: We come to you with praises to God "Who hath blessed us with all spiritual blessings in heavenly places in Christ." What more can anyone ask?

We have had a busy summer at Beulah Chapel. The Young People's Society gave sacred programs at the Ohio Penitentiary in Columbus, The K. P. Home for Aged in Springfield, the O. S. S. O. Home in Xenia, the London Prison Farm, the Masonic Home and the Clark Co. Home for Aged. Thus the Gospel went forth to many, the largest attendance being around eighteen hundred.

The Society has reorganized with Ruth D. Ulery as president. The interest is good and the Children's Meetings are also well attended.

On September 11 the morning service was devoted to the Ordination of our newly elected deacons, Bro. Jerry Tyree and Bro. Glendon Snider.

The annual Love Feast was held the 29th and 30th of October. We always look forward to this occasion for many weeks. The attendance was very good, and the visiting minister, Bro. Albert Engle from Kentucky, gave inspiring messages which were a blessing to everyone present. But most precious of all was the presence of the Holy Spirit! Truly it was a time of refreshing in spiritual blessings.

The Prayer Meeting of November 3 was another special time. The first part was a reception service for Sr. Jewel who was led in a wonderful way to unite with the Brethren in Christ Church. The second part was a sermon by Bishop O. B. Ulery. A great many of the Visitor family have heard his series of sermons on color. Bro. Ulery is daily becoming more interested in the relation of Science to Scriptural Interpretation, and the sermon was based on the Spectrum analysis of sodium, and the im-

portance of substances containing sodium which are necessary for sustaining life. Matt. 5:13, and Mark 9:50.

There is "Land ahead" for the Christian and the up-look is bright!

—Fern Ulery, Cor.

#### SOUDERTON, PA.

Rev. Bechtel of Souderton spoke to us from I Thess., vs. 9 and 10 at Souderton on Sunday evening, Oct. 9th. He said no doubt the apostle Paul was the first foreign missionary. "When they say peace and safety, then sudden destruction cometh." He spoke of the new birth and also of waiting for His Son from heaven. We must not lose patience and we should perfect that which is lacking in our faith.

The United Zion Brethren's Young People's Society from Hahnstown visited us at Souderton on the 15th of October. The 53rd chapter of Isaiah was read and a brother prayed in German.

The main topic was "Virtues of Christ." The topics were good and the speakers were in earnest. One said "we may overcome if we try to be as near like Christ."

One spoke of "the ways and needs of human hearts." There is a difference in approaching people—some can reach others better. The quartet and duet sang for us and also the leader in singing.

May God bless these people and may we all be faithful.

Love Feast. Love feast was held at Souderton on Saturday and Sunday, Oct. 29 and 30th. Eld. David Brehm of Hummels-town read from the 4th of Ephesians. We should be grounded that no one can preach us away. There are so many things crowding in that we positively must know—we are facing an issue or crisis that we never faced before.

Eld. John Climenhaga read the first sixteen verses of the 11th chapter of 1 Cor. He said that the church has no such custom as contention. He said a woman praying or prophesying with her head uncovered, dishonoureth her own head and not her husband's—likewise a man with his head covered.

Following we had a testimony service.

In the evening, Eld. Harry Brubaker of Mt. Joy, read the first seventeen verses of the 13th chapter of St. John's Gospel. He said, "love is the test of discipleship and divine love will keep us from speaking evil of our brother." "It is easy to wash feet if we love one another." Jesus gave the disciples an example of humility.

Eld. John Climenhaga followed and spoke on feet washing. He believes the passover supper was ended after Jesus and His disciples had eaten that last passover together.

Eld. Fred K. Bowers read from the 19th chapter of St. John's Gospel.

On Sunday morning Eld. Brehm taught the Sunday School excepting the infant class. He said people are violating rights: "My rights stop where another man's begin."

Eld. Harry Brubaker read from the 9th verse of the 7th chapter of Rev. to the end of the chapter and also Eph. 5:24-28, etc. He spoke on Salvation which was Jesus on the Cross with one hand in God's hand and the other in man's; sanctification, to separate and appoint to a holy and a sacred use; and glorification.

Eld. Brehm also spoke on Eph. 5:27. He asked "Are we doing our duty, people are starving and dying?" "That ye come behind in no gift waiting for the coming of the Lord." He also spoke of the sad con-

dition of the Jews. We should pray for them—for salvation is of the Jews.

Bish. J. K. Bowers spoke of the servant of Abraham showing the riches of his master, when he went for a bride for Isaac, which was only in part so in like manner we have only part.

We heard many good things and may God's blessing rest upon the ministering brethren, especially on those who came from a distance.

—George Benner, Cor.

#### BETHEL MISSION Hillsville, Va.

Dear ones of like Faith: Greetings in the name of Jesus! Wonderful Name.

We especially appreciate the visit of the different ones this year of like faith.

Early Sunday morning, Sept. 25th, Olive, Orpha, and Theodore Books, Miriam Stauffer and Eugene Winger drove up to Bethel Mission. They were in our service in Pulaski Co. and the Sunday School service at Bethel. We appreciated these young people much and their interest in the work. As we are "going down the valley" we are especially glad to see "youth" taking up the Master's work.

October 13th we were again made glad to see Bro. Ulery with us and that he had others with him to encourage in the work. Sr. Ruth Ulery was used in the Sunday School work and the songs she taught are proving a great help in getting our boys as well as girls to sing. Sr. Ella Schatz is always a "mother" to the work in Virginia. Sr. Ivah Herr and her son Ralph were such a blessing in song and testimony. The messages God sends thru Bro. Ulery are always food to our souls. We do so appreciate these week-end visits that we just felt to mention them and to add we trust others will easily find Hillsville on the map and come this way for we are not far from there and on a good road.

Our work at Bethel is promising. Our Sunday School is gaining, souls are more concerned about spiritual things than have been and we are encouraged to press the battles on. We especially enjoy sitting in meeting and listening eagerly to the messages God sends when Bro. Ulery comes for it seems as we drink it in the heights and depths, length and breadth just keep enlarging and we keep drawing in and being filled until the "fullness" is so great it seems impossible to contain all. We find God remains with us and continues to reveal His Word to us and to give us experiences that cannot be expressed in words and that can only be understood by those who have been so filled with Him that it seems they just cannot contain more and yet they desire more and more of Him.

Will you dear ones of like Faith continue to hold up the work in Virginia, before the Throne and those that can, come and visit the work and us? Financial help for the furthering on of the Gospel was given by the group of young people of Pennsylvania, ten dollars and five dollars by Theron Books of Pa., Sr. Ivah and Bro. Ralph Herr also gave three dollars for the Master's work and Bro. Ulery, his sister Ella and his family gave bountifully of supplies, cared for needs of the family, etc. We often feel, "oh, if I just had the means to do this or that for God's glory," but I have found there is a richness God does give if it isn't always dollars and cents that they are a great blessing, the richness of LOVE. When given by others to us it encourages us to press on, and that is one blessing God especially floods our souls with, so that we may



give to others that which we have hungered for trusting it will help lift some corner of the load that souls carry, Love and Concern.

Humbly His,  
Denny and Marie Jennings.

#### GRANVILLE, PA.

Dear Ones of the Visitor readers:

Greetings of love this evening as we gather around the stoves or furnaces to enjoy the warm evening indoors. Now as the winter months are showing forth we have much to praise God for. There are plenty of dear ones that don't have a shelter; we are so thankful for all the blessings we can enjoy from day to day, far more than we can repay, and all we can do is be true and serve Him more faithful.

We had our love feast in the Granville Church, Sat., Oct. 22. Our visitors were few, due to love feasts in near counties. We praise God He met with us, for as we eat and drink honestly and feel free we surely get the blessing.

We had the Missionary prayer circle in our home this month with letters from Foreign fields in answer to ones that had been written sometime ago.

This last Sunday we had a large number of visitors in Sunday School from Lancaster and Lebanon Co. We do appreciate our visitors when they come from time to time.

This Thursday is time again to have a prayer meeting at the Banks Neiman home, where the sister is crippled and sits on a chair all the time. She is surely a Spirit-filled sister. The meetings in that home seem to have an atmosphere that each one can feel the presence of the Spirit of God. She has a wonderful testimony of what God has done for her. He is wonderful to her. She says she just could not stand her sickness if it were not for Jesus, her dear Savior.

We praise God for taking the edge off our temper and giving us kinder words to speak. I praise Him! He can change anyone who desires to be clean.

As our revival is nearing we pray a wave of conviction over this part that there may be many we know and love turn to the Lord and accept His plan of salvation, which is an easy way if God is first in our lives. This world repays not a thing and of all the trouble Satan gets us into, we will do well by obeying God. Pray for our revival which will start in December.

—Ruth Freed, Cor.

#### NEWS NOTES OF HARRISBURG, PA.

Sept. 18—The evening sermon was preached by Bro. Paul Goodling. Text: Matt. 24:44. Theme, "Christ's Second Coming." We must get ready for His coming and remain at that place. He stressed the seriousness of life and the certainty of death. At the close of the service a Ladies' Quartet sang, "Did Jesus Ever Say No?"

Sept. 24—The farewell service for Srs. Ella Gayman and Edna Lehman was well attended. Sr. Gayman told of her work on the field and Sr. Lehman related her call to Africa. Special music was given by a quartet and two sisters sang a duet. The offering for the two missionaries amounted to \$226.00.

Sept. 29—Bro. Samuel Lady of Michigan spoke in prayer meeting. He read from the seventh chapter of Matthew. God has given us a mouth to ask and limbs to walk to church to seek Him.

Oct. 2—Bro. John Minter brought the evening message. Text: II Cor. 5:17, 21. Theme,

"Ambassadors for Christ." We are not to be the kind of a worker that gives offence, but one that stands approved before God. Paul tells us some of the things a Christian will meet. Through the power of God victory is certain.

Oct. 9—The Young People's Society had charge of the evening service. Musical numbers were given by Fairland Male Quartet, Broadcasters and Ladies' Octette of Harrisburg. Sketch by Esther Hensel; music by the Fry sisters. Two selections by the Carlisle Ladies' Quartet. Reading by Norman Asper and sermon by Isaac Kanode.

Oct. 16—Bro. Balsbaugh of the United Christian Church preached from II Cor. 6:14, 18. Be not unequally yoked together with unbelievers. The light of the church always goes out when worldliness comes in, hence darkness. The world does not want the Christian after he has been born again. If we are separated from the world, God will receive us and be a Father to us.

Oct. 23—Bro. H. K. Light preached the sermon in the morning on "The Three Mighties." Text: II Cor. 13:13. Faith, Hope and Love, especially emphasizing Hope. This hope maketh not ashamed because God's love and His Holy Spirit are dwelling in us. Christ in you the hope of glory. Hope is real. Hope believes there is a Heaven. Hope doesn't get us there, but Faith comes along and says, "I'll take you there." The soul that hopes in God shall never be disappointed. These three take away the fear of death.

The evening message was given by Bro. Harvey Ebersole on "Seven Figures used to Express Christian Influence and Responsibility."

1. Speech—Witness—Titus 3:7 and 8.
2. Salt—Preserving—Matt. 5:13.
4. Light—Illuminates—Matt. 5:14.
4. Vine—Fruit Bearers—John 15:5.
- Our Responsibility
5. To be Ambassadors—II Cor. 5:20.
6. To be Living Epistles—II Cor. 3:3.
7. To be Stewards.

—Irene B. Fry, Cor.

#### MT. CARMEL—GLADWIN, MICH.

Dear readers of the Visitor Family:

We are indeed grateful for the presence and blessings of God with us for the past three months—July, August and September. These have been busy months, yet a time of many refreshing seasons. The dew of heaven came down and watered the thirsty.

July 18th—Bro. and Sr. John Raser and son Dwayne and Sr. Emma Raser, the Arion Quartette, Laura Turner, Fay Martin, Ruth Ulery, and Anna Myers were with us for fifteen night's evangelistic service.

The quartette with Sr. John Raser conducted a Vacation Bible School. The enrollment was good and average attendance high. On the evening of the closing day of the school a very good and interesting program was given to a crowded tent of people.

Bro. Raser gave the Gospel in power and truth, souls found their way to an altar in the tent and some found their altar at the parsonage.

A few weeks later, one Sunday afternoon, a girl was sanctified at the parsonage.

The Arion Quartette sang the Gospel very effectively for ten nights. May God add many blessings to their lives for their labor of love.

Sr. Emma Raser continued to stay with us after the meeting. She was a great help in the house work. Seven days after the meetings closed a darling baby girl, Mary Virginia, came to make our home more happy. When Mary Virginia was six days

old, Bro. and Sr. H. P. Heisey and four children came to spend three weeks with us. May God bless them in their new field of labor.

Our services continue as usual.

We were very glad for Bish. Carl Stump's and Bish. Henry Schneider's visit in interest of the needs of the parsonage. Some of these needs have been supplied. There are many things yet to be supplied.

#### Financial Report for July, August, September Receipts

Mt. Carmel Mission offering.....	\$27.47
Fairview S. S., Englewood, O. ....	7.03
Primary S. S., Fairland, Pa. ....	8.00
Manor S. S., Pa. ....	50.00
Pequea S. S., Pa. ....	22.78
Chambersburg S. S., Chambersburg, Pa. ....	25.13
Sr. Emma Raser .....	2.00
Bro. Arthur Hager .....	1.00
Sr. Mearle Craighton .....	1.00
Bro. Ohmer Herr, O. ....	1.00
Bro. Wm. French, Mich. ....	5.00
Bro. H. P. Heisey .....	5.00
Bish. Carl Stump .....	1.00
Sr. Stillwagon .....	1.00

Total Receipts .....\$157.41

#### Expenditures

Gas, Oil and Carburetor for car .....	\$22.44
Table expense .....	57.42
Gas and Mantles for Church lights.....	2.24
Hardware, miscellaneous, etc. ....	9.54
Peaches for canning .....	5.10
Sugar for canning, 100 lbs. ....	4.85
Kerosene .....	1.25
Telephone dues for 6 mos. ....	8.00
Special Asst. for telephone wiring .....	10.00
Kitchen supplies .....	12.84
Clothes basket and clothes pins .....	1.50
A kerosene lamp, complete .....	1.51
Fruit jars .....	3.00
Wash tub .....	1.25
Dish pan .....	.95
Deficit July 1, 1938 .....	38.17

Total expenditures, plus deficit.....\$180.66  
Deficit Oct. 1, 1938.....\$ 22.65

**Donations**—Bro. and Sr. Arthur Hager, Sr. Craighton, Sr. Westover, Mr. and Mrs. Dan Hollenbaugh, Mr. and Mrs. John Hollenbaugh, Mr. and Mrs. Wesley Brown, Iva Entriken, Bro. and Sr. Corlew, Bro. and Sr. Lewis, Mr. and Mrs. Stillwagon, Bro. and Sr. Carlson, Myrtle Kratz, Mr. and Mrs. Frey, Bro. and Sr. Bronson, Sr. Martin.

We wish to thank each one again for their gift, especially during the tent meeting when the need was so great.

We also want to thank the Sewing Circle at Grantham for helping supply the coverings and Sr. Virgie Kraybill for the bonnets.

The Sewing Circle of New Paris, Ind., also sent a box of comforters and blankets, etc. We ask God to bless them for their gift.

We are on the battle front. If you fail to pray and give we will fail too. We cannot win others without you and your help.

Your co-workers,  
Chas. and Myrtle Nye.

#### MEATH PARK STATION, SASK.

Dear Friends:

Greetings with Joshua 1:9, "Be strong and of a good courage; be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest." How quickly the time does fly and we find ourselves entering the fourth quarter of the year. This finds us in the midst of temporal duties. We are busy getting our vegetables into the cellar. We have all the potatoes in now and the Lord has blest us with an abundance of potatoes, turnips, beets, carrots and plenty of cabbage, a nice lot of parsnips. We have canned an abundance of peas, fruit and pickles. We had a nice lot of green tomatoes and a few that ripened on the vine.

The weather is cold and we have had ice for several weeks now at nights. So far there is no snow, but did have a beautiful rain.

Bro. Cober has a good supply of oats sheaves for feed and ten loads of straw on



the place. Some of these sheaves are the neighbors' tithe sheaves. Isn't that a splendid spirit for these dear ones to do this. We still need about 100 bushels of grain for the stock. We require more feed on account of having an extra horse for the girls to use.

We truly appreciate the help of the two sisters. Sr. Sentz and Sr. McWilliams are splendid workers. They will do most anything and are much interested in their new field of labor.

The spiritual view of the work is very encouraging. We see the new converts are growing and oh, so many who are looking on with interest. We see deep conviction on others and some are praying through. Some of the little prayer services are especially blest of God.

Surely we rejoice in God and do sincerely love Him. We believe God is going to do still greater things for us. Will you please pray that many more shall be saved from this cold north country.

The financial report follows:

Receipts for Apr., May, June, July, Aug., Sept.	
Receipts	
Murray Wideman	\$ 2.00
Sr. Bolton	5.00
Waukena Sunday School	7.74
Grantham S. S.	15.16
Bro. D. Byer	1.00
Local friends	.60
Cumberland Co., Pa.	29.89
Zion S. S.	19.29
Tent Offerings, Local	30.13
Butter and eggs	15.91
Young People's Group, Harrisburg	10.40
Bro. Davidson	1.00
Isaac Cober	2.00
Missionary Society, Ont., B. S.	2.60
Ellen Musser	1.00
Clear View	2.65
Hebron S. S.	11.30
Total	\$157.67

Expenses for 2nd and 3rd quarter	
Deficit April 1	\$65.75
Groceries	49.93
Miscellaneous	34.45
Car, Gas, Oil and Labor	89.49
Tires (2 new ones)	28.34
Total expenses	\$267.96
Less Receipts	157.67
Deficit Oct. 1	\$110.29

We truly appreciate the prayers and support of our many friends who are interested in the work at this place.

Yours in His service,  
Albert E. Cober and workers.

## LIFE LINE GOSPEL MISSION

### General Report

"Life is more than a passing day  
To consume on self, to fritter away  
There is wrong to make right. There is work  
to do.  
There's a task for me and one for you;  
A cup of cold water, a smile, a prayer  
A word that some one may know we care,  
A hand reaching out, a love for the lost  
That endures to the end, not counting the  
cost."

July 1. Several of the mission men painted the mission home.

July 13. Grace Plum and Edna Bickerdick left on a vacation. They report an enjoyable time at Upland and Pasadena.

July 14. President Roosevelt visited our city.

July 30. Ruth Bowers left for her home in Upland. Her labors with us for a brief time were much enjoyed.

During this month the presence of the Lord was keenly manifested in the services. One evening six sailor boys from the Island of Guam knelt at the altar of prayer. Although they were ignorant of the ways of salvation we were impressed with their earnest seeking. We coveted them for the Lord, as their innocence revealed they had not been tainted by the evils of navy life. The following day they were scheduled to

sail. Consequently we have not seen them since.

Aug. 1-15. Some of our friends visited us during their vacation. This was greatly appreciated, since we are isolated from the church at large.

Aug. 20. Ida Eckman spent a brief time on her way to Detroit, Mich. Her burning message was a challenge to the unsaved.

Aug. 21-26. A wave of conviction settled upon the services. Souls wept their way to Calvary. Often we do not see visible results, but God keeps an accurate record of those who seek and find Him.

We thank God for those who have returned, testifying to God's keeping power, since they knelt at the altar of prayer.

Aug. 25. Mrs. Joe Bert and the boys spent part of their vacation with us. The mission group appreciated the messages in song and the ministry of the Word by these who were former workers.

Aug. 31. The workers visited the city hospital. Our hearts were burdened and our sympathy aroused as we beheld human suffering. There are those who are not there for a few days, but weeks, months, and a few for several years. A word of encouragement, prayer, distribution of literature are appreciated. We praise God for the definite work that has been accomplished.

We have formed close friendship with some of these patients and are invited to their homes where we are able to contact them more closely.

Sept. 16. Anna Mary Royer spent some time with us on her return to her home in Iowa.

Sept. 23. Martha Shenk gave us an impressive missionary talk.

During the past Quarter we had several new recruits. These men have been faithful in attending almost every service. Their definite testimonies of victory have been an inspiration to our hearts. We praise God for the few who have left the world to follow Jesus.

Will you continue to pray, that as the life line is extended every nite, souls may be rescued from eternal destruction? We wish to express our gratitude to those who have helped to supply our needs. God does not fail to reward those who remember His cause.

### Financial Report July, Aug., Sept., 1938

JULY	
Balance July 1	\$18.20
Receipts—Hall offerings \$61.96; board \$32.50; Walter Reighard and wife \$4.00; Sr. Book, Hope, Kans. \$1.00. Total receipts \$117.66.	
House Expenses—Table account \$28.30; phone \$3.00; gas \$2.78; electric \$1.41; water \$2.25; flour \$1.00; special for canning \$1.77; incidentals \$4.23; news \$1.80. Total \$46.54.	
Hall—Rent \$20.00; water \$9.96; incidentals \$10.47; car fare \$6.94; poor \$1.76. Total \$40.00.	

AUGUST	
Balance August 1	\$30.99
Receipts—Hall offerings \$55.70; a friend, Upland, Calif. \$5.00; Lewis Cider, Upland, Calif. \$5.00; Ida Eckman, Upland, Calif. \$2.00; Mrs. Joe Bert, Upland, Calif. \$2.00; Mrs. Decker, Upland, Calif. \$1.00; Mrs. Singer, Upland, Calif. \$1.25; Charles Wenger, Upland, Calif. \$5.00; John Kraybill, Upland, Calif. \$1.00; Bert Shaffer, Kerman, Calif. \$5.00; In His name, Chicago, Ill. \$5.00; George De Hart, San Jose, Calif. \$1.00; W. L. and Sadie Reighard, \$4.00. Total receipts \$119.94.	
House—Table \$28.50; flour \$1.00; special for canning \$2.88; phone \$3.00; water \$2.25; gas and electric \$3.50; incidentals \$3.49.	
Hall—Rent \$20.00; lights \$2.60; tracts \$1.00; water \$7.70; stationery \$4.00; incidentals \$5.60; car fare \$5.40; poor \$2.20.	

SEPTEMBER	
Balance September 1	\$44.46
Receipts—Hall offerings \$48.38; a brother, San Francisco, Cal. \$5.00; George De Hart, San Jose, Calif. \$1.00; board \$18.35; Anna Mary Royer, Pasadena, Calif. \$5.00; Martha Shenk, Upland, Calif. \$1.00; Valley Chapel S. S., Louisville, Ohio, \$5.00; W. L. and Sadie Reighard \$4.00. Total \$132.19.	
House—Table \$28.50; for canning \$6.23; flour \$1.00; paint for mission home \$16.82; phone \$3.00; gas and electric \$3.31; water \$2.00; incidentals \$3.85.	

Hall—Rent \$20.00; sign painting \$7.00; repairing and tuning organ \$3.50; water \$.96; electric \$1.48; car fare \$4.74; poor \$1.90; incidentals \$1.57. Total balance Oct. 1, \$26.32.  
Donations—Mrs. J. B. Winger, Anna Mary Royer, N. T. Franklin.

W. L. Reighard and Workers.

## PHILADELPHIA MISSION

To the brethren and sisters of the Visitor family, greetings:

We are glad to report victory through our blessed Redeemer's name, the name that means so much to every one of God's children.

Another three months are past and the Lord has again met our every need. To God be all the glory and praise.

We had a three weeks Vacation Bible School in July, Sister Eunice Wingert from Grantham was in the city at that time so we had the privilege of having her as one of our teachers and helpers, we appreciated to have her as also some of our own in the city. Every one felt that it was worth the while. The children were glad to come and learn some practical things of the Bible. During the summer months we had street meetings instead of cottage prayer meetings. Glad for the interest manifested and the hands for prayer in these meetings.

As fall is here, we are again back to our regular routine of fall and winter work, Young People's and Children's Meetings, also Cottage Prayer Meetings. Glad for the interest in all of these services, yet we are looking to God that this may be the greatest year of all for God and His cause, and that many may learn to know the Christ who has done so much for us. Blessed be His Holy Name.

We thank every one who has so nobly come to our help by your prayers, as well as with your means in supporting the work in a financial way. We know that to make a work successful we need to co-operate in any way the Spirit of the Lord may lead. We shall remember you all who have made it possible to help those who were in need of clothing, also those who received other help as we wait before the Lord in prayer.

### Financial Report for July, Aug., Sept., 1938

Receipts	
Balance on hand	\$ 5.74
David Hershey	22.00
Mrs. Leason Oldham	1.00
Velma Crawford	12.00
John Zercher	4.00
Myra Leshner	4.00
Gladys Shauntz-Leoda Kline	4.00
Lovina Jarrell	1.00
Pauline Peatling	2.00
Ruth Sollenberger	1.00
Irene Shelly	1.00
Alida Wolgemuth	3.00
Mrs. Norman Wingert	6.45
Mrs. John Williams	3.75
Cash	1.15
A Friend of Missions	1.00
Leroy Walters	1.00
Harry Man—family	4.00
Sarah Gullette	1.00
Dorthea Newton	1.00
Mary Feazel	2.00
Mr. and Mrs. Sharon Hill	1.00
William Rosenberry	5.00
Grantham S. S.	12.97
Mildred Funk	2.00
Clara E. Stoner	1.00
Mission offerings	98.32
Total	150.75

Expenditures	
Groceries	\$74.00
Coal	17.00
Gas	9.66
Repair of Refrigerator	8.00
Repair—for papering, painting	14.60
Incidentals	9.41
Total	\$132.67

Balance on hand Oct., 1938	\$18.08
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Charity Fund Receipts	
Balance on hand	\$ 5.57
Prayer meeting offerings	14.13
Total	\$19.60



### Expenditures

For needy .....\$10.17

Balance on hand Oct. 1, 1938 .....\$ 9.43  
**Other Donations from:** Elsie Mae Rex, Elizabeth Kraybill, Alida Wolgemuth, Myra Lesh, Sallie A. Hoffman, Mr. and Mrs. D. H. Hershey, Troy, O., Leroy Walters, Eld. & Mrs. C. H. Moyer, Rebecca Schock, Eld. and Mrs. Abner H. Martin, John Martin, Ruth Sollenberger, Katie A. Moyer, Mrs. S. G. Engle, Wm. P. Keely, Pauline Peatling, Hazel Compton, Amy Brunner, Box of clothing (63 garments) from New Guilford District, some house furnishings from young people of the city. American stores gave vegetables, etc.

Yours in Christian love and fellowship  
 and for souls,

Barbara E. Hitz, Emma Crider.

P. S.—Before sending in this report we received our fall donation for Rapho District which will appear in our next report.

### REPORT OF HOUGHTON MISSION

"Hitherto hath the Lord helped us."  
 I Sam. 7:12.

We praise God this afternoon for His continued blessings and care through another quarter.

During the latter part of June and part of July a tent meeting was conducted by Bish. D. R. Eyster of Thomas, Okla. Bro. George French of Hagersville, Ont., also spent a few days with us to help in the meetings. The tent was pitched beside the Mission home. Bro. Eyster's messages were powerful and pointed in denouncing sin, and warning men and women of its consequences. The meetings were well attended, and the Holy Spirit was faithful to convict souls of their need. About thirty-eight sought God, some for sanctification, some to be reclaimed and some to be saved for the first time.

We had been praying for a revival, and we surely praise God for answered prayer. Our hearts are encouraged to continue asking God for more souls, for there are still many precious sheaves wasting on the fields of sin about us.

Our mission family has increased this quarter, for our hearts were rejoiced at the coming of a little jewel, William Barry, into the home of Bro. and Sr. Flewelling.

In July it became necessary for Sr. Gilmore to undergo an operation for the removal of a goitre. God's presence and care, and the prayers of God's people were especially appreciated at this time.

We want to also gratefully mention the help rendered at the mission by Sr. Marion Sider, Wainfleet, and by Sr. Effie Winger, Cheapside, while Sr. Gilmore was absent.

Beside the cash donations received this quarter, a box containing coverings and made over bonnets made by some Markham sisters were sent in. We also received a pair of pillows and some pillow cases from Sr. Elva Heise, Gormley. Vegetables and raw fruit have been sent in from the mission community. We are also thankful to the sisters of the Wainfleet congregation who filled fruit jars for us. May God abundantly bless each one who has helped to make our work possible.

May we again solicit your prayers for the work as we go forward into a new quarter.

### Financial Report

**Receipts**  
 Balance on hand July 1, 1938 .....\$67.09  
 Grantham, Pa. S. S. .... 20.83  
 Pequea, Pa. S. S. .... 29.88  
 Manor, Pa. S. S. .... 57.83  
 Guysboro, Ont. S. S. .... 4.61  
 Frogmore, Ont. Hall Offerings .... 9.93  
 Houghton Centre, Ont., offerings .... 14.98  
 Bro. L. B. Heise ..... 2.00  
 Sr. Girvin Sider ..... 2.00  
 Mrs. G. Brayley ..... 10.00  
 Bro. Yorkley Long ..... 5.00  
 Bro. & Sr. Murray Long & Sr. Jackson .... 3.00  
 Melvin Tait ..... .50  
 Bro. Edward Moore ..... 5.00  
 Bro. Murray Wideman ..... 5.00  
 Bro. Maylon Mitts ..... 21.25  
 Bro. & Sr. Jesse Winger ..... 5.00

Bro. & Sr. Jesse Moore ..... 1.00  
 Sr. Murphy ..... 9.00  
 Sr. Taylor ..... 1.00  
 Sr. Dorothy Philips ..... 1.00  
 Sr. Pheobe Rockefeller ..... 5.00  
 Miss Pattison ..... 1.50  
 Mr. Crawford ..... 1.00

Total receipts, Oct. 1, 1938 .....\$283.40

**Expenditures**  
 Gasoline and oil .....\$23.98  
 New tire and tubes ..... 8.40  
 Repairs for car ..... 26.60  
 Hay and feed ..... 11.75  
 Miscellaneous ..... 11.39  
 Groceries ..... 24.98  
 Bread ..... 6.75  
 Fruit ..... 5.14  
 Hydro ..... 3.87

Total expenditures Oct. 1, 1938 .....\$122.86

**Bro. & Sr. Flewelling's Expenses:**  
 Gasoline and Oil .....\$22.00  
 New tires ..... 12.16  
 Car repairs ..... 2.16  
 Bread ..... 6.81  
 Groceries ..... 4.99  
 Hydro ..... 3.86  
 Meat ..... .62

Total .....\$52.59  
 Gross Total Expenditures .....\$175.45  
 Balance on hand Oct. 1, 1938 .....\$107.95

Your co-workers in His service,  
 Edward Gilmore and workers.

### The Threefold Message of the Cross

It is very essential that we should have a right understanding of what the Cross means, of what the death of the Lord Jesus on Calvary has really accomplished.

Victory in daily life depends on how we enter into the fullest possible experience of the Cross. The New Testament reveals its three-fold message. The late Dr. Alexander Whyte of Edinburgh, has written that all mankind hangs either at the "Girdle of Adam or the girdle of Christ." That is one of the essential facts of this Word of God. Human nature, as it has sprung from the old head, Adam, is fallen; not incapable of reaching high morality and nobility of character, but utterly unable to adjust itself to the requirements of God's holiness.

But here throbs the heart of the Gospel for the sin ruined race of men. The old head and the old creation have failed, but God got a new head, the Lord Jesus Christ, and He is seeking for a new creation. When Christ went to the Cross, He took the old creation, the offspring of the fall, to the Cross with Him because it was under the curse of God. The only way in which we can be set free from that curse and condemnation is to be "in Christ" identified with Him in His death for Christ has redeemed us from the curse of the law, being made a curse for us. This is the foundation truth of the Gospel, Ye must be born again.

We come then to the second message of the Cross: Knowing this, that our old man was with Him. Rom. 6.6, our crucifixion with Christ is as much a finished work as the crucifixion of Christ for us. That eternal fact of God is the foundation on which faith rests, for a life of deliverance and victory. Another whole secret of a triumphant Christian experience lies

in understanding the attitude we are to take up: and maintain hour by hour "as often as the 'old man'" attempts to reassert to sin as we take our place of union with Christ in His death and stand on the victory won for us by His atoning sacrifice. We conquer our sins not by struggling with them but by dying to them. Reckon yourselves to be dead to sin. But when that is said it does not mean there is no more conflict. Sin will never cease till we see the Lord. There is a fight to be fought as well as a rest of faith to be enjoyed: and one of the pressing needs of the Christian life is to recognize the foe, his methods and his goal.

The third message of the Cross: And they overcame Him by the blood of the Cross and by the word of their testimony and they loved not their lives unto death. The Book of Rev. is a record of war between the lamb and the dragon. The moment we recognize the reality and personality of this great foe we get the explanation of many things which are full of mystery, and we begin to understand how to meet him by the Blood of the Lamb. That is the basis of our opposition to Satan. In the finished work of Christ on the Cross is found the weapon by which we can fight every manifestation of evil and put the enemy to flight. Calvary is the only place where he will admit defeat. By the word of their testimony. This is far more than the glad testimony of the power of the Savior to save. It means to cooperate with the Holy Spirit in His judgment upon Satan. What is that judgment? "Now is the Prince of this world cast out." Many causes of trouble in the world are due to Satan and we need to know how to direct the power which God has given us, on to the right spot. They overcame Him by the Blood of the Lamb. When our Lord went to the Cross He broke the power of Satan and expelled him from his place of sovereignty in the world which by deceit and falsehood he had wrested from Adam. Our Lord requires of us an aggressive attitude of Spirit and Will in opposition to Satan as we bring to bear upon him the power of the Blood of Atonement. Take your home and all its needs and anxieties, your environments, with all its perplexities, your work with all your tests and fears and joys and stand on the fact of the Victory of Calvary . . . Halleluiah! We shall be more than conquerors!

Selected by Adda Wolgemuth  
 1175 Bailey Street, Harrisburg, Penna.

God has promised to provide for those that are His all things needful for life as well as godliness, the life that now is, food and a covering: not dainties, but necessities. He never said, "They shall be feasted," but, "Verily, they shall be fed."  
 —Matthew Henry.



## FOREIGN MISSIONS

### Sikalongo Mission News

Esther Mann

SCHOOL opened the second week in August and we were glad to see so many of the boys coming back. Many of them came in groups, one could hear the singing some time before they arrived at the mission. We were glad to see many old faces and also there were many new ones. Our number reached the 100 mark and it was high time to draw the line and say we were full. Some were turned away, and of course their hearts were not happy. Yes, it even brought a pain to our own hearts. We desire to be at our best for the Master, not only in school work, but to lead them to Christ which is our upper most desire. Yes, that is why God called us to this land.

Since school has opened quite a few of the boys have joined the Inquirers Class and several have given themselves for baptism. It always makes our hearts happy to see them go forward spiritually. May they really learn to know the Lord, for it is He alone who can give them power to live above sin and give them deliverance from the powers of Satan.

Bro. and Sr. Mann were out several days visiting villages and outschools. Sr. Winger was also out over one week-end. We believe many hearts were encouraged and brought closer to Him. Those who heard the message, some were believers and others were heathen. May His Word continue and remain in their hearts.

Keep praying for the work here in this land. God is still blessing and answering your prayers, although Satan does try to hinder at times.

### Wanezi Mission Experiences

Dear Readers of the Visitor:

We greet you this evening from Wanezi; in the Name of our Lord and Savior Jesus Christ. The One whom we love and who has brought us to this dark land. How swiftly do the months pass by. It scarcely seems possible that we have been in Africa a little more than nine months. How good God has been to us thus far. We are trusting Him for the time to come.

The past nine months have been busy ones indeed. We have made three visits to the out-schools, and are now planning on beginning the fourth. This will be the last visit for this year. The schools in the Wanezi circuit number twenty-one. We require almost a month to complete one visit to all the schools. During the dry

### An Urgent Call by the Foreign Mission Treasurer

So far this Quarter the receipts over the disbursements have only been \$1,969.00!

We are falling back in our contributions immensely from last Quarter.

We need perhaps to have our pure minds stirred by way of remembrance as Paul states in his letter.

Just yesterday a brother said concerning the material blessings we daily enjoy, "We are so forgetful in being thankful and appreciative to our Maker." He said "The fields and gardens have produced so bountifully this year." In his garden he raised one turnip weighing eight pounds and ten ounces, but unfortunately it was hollow. So likewise we are prone to forget the needs of our Missionaries who have left the home shores, forsook all, and who are faithfully sacrificing their lives, giving their best in service for the Master. True enough, the receipts at the present time suggest to me that some are forgetting their obligations toward them.

At that farewell meeting at the Messiah Home Chapel when you bade them farewell and perhaps a few tears of joy mingled with sorrow run over your cheeks; or in your homes bid them farewell and slipped a one or five in their hand, did you not in your heart say, "Well, I am privileged to stay at home, but I'm going to do my best in holding the rope while they go down."

Do not let the Christmas spirit which is nearing rob you from giving what you ought to give.

What you spend on yourself is lost, but what you put into God's coffers is gain to you through all eternity.

If at any time through the year there should not be a shortened allowance it is this quarter. The missionaries aim to close all their various accounts at the end of the year without a deficit. If the allowance is short they can not do it.

Will we help make them glad or must they be made to feel sad and disappointed?

Am trusting there will be an immediate liberal response.

Humbly submitted,

GRAYBILL WOLGEMUTH,

Your Treasurer.

season we travel by motor car, with a trailer attached to carry the books, camp equipment, etc. Many of our roads between the schools are only native foot paths, with rivers to be crossed. There is water in these during the rainy season, with deep, soft sand during the dry months. The last crossing of the Mtshingwe was made in July. We did not attempt it under our own power, but were pulled across by three yoke of oxen. The strength and practicality of these animals is often appreciated by your missionaries in this part of Africa. They are very slow on the road and often cover only about twenty miles in a day. Our nearest railroad station is forty miles

distant. To cover the distance by motor requires around two hours but with oxen it requires two days.

We find many new and interesting things in this land. However to one who has been in the western section of the United States many points in common are noticed. The dry and rainy seasons are reversed. The African rains come in the summer. The vegetation of the veldt and the plains of the west is much the same. The people we find entirely different; as one would expect. We find them very sociable, and anxious for one to speak with them. They do many things differently than the white man does. Yet there is always a reason for doing as they do. The reason is not always a reasonable one to our way of thinking. When the gardens are planted three or four crops are sown in one field. This requires less fencing, less plowing,

### FOREIGN MISSIONARIES

#### Africa

##### General Superintendent

Bishop and Mrs. H. H. Brubaker, Box 711, Bulawayo, So. Rhodesia, So. Africa.

##### MATOPPO MISSION

Elder and Mrs. L. B. Steckley, Mr. and Mrs. D. B. Hall, Elder and Mrs. J. Elwood Hershey, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, So. Rhodesia, So. Africa.

##### MTSHABEZI MISSION

Elder and Mrs. W. O. Winger, Mrs. Emma Frey, Miss Sadie Book, Mrs. Naomi Lady, Miss Martha Kauffman, Miss Anna Wolgemuth, Miss Mary Kreider, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102 "M", Bulawayo, So. Rhodesia, So. Africa.

##### MACHA MISSION

Elder and Mrs. Elmer Eyer, Miss Anna R. Engle, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, So. Africa.

##### SIKALONGO MISSION

Elder and Mrs. Roy H. Mann, Miss Annie Winger, Miss Anna Eyster, Sikalongo Mission, Choma, N. Rhodesia, So. Africa.

##### WANEZI MISSION

Elder and Mrs. J. Paul George, Wanezi Mission, Pilabusi, So. Rhodesia, So. Africa.

#### India

##### General Superintendent

Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

##### SAHARSA

Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Miss Ella Gayman, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

##### SUPAUL

Elder and Mrs. George Paulus, Miss M. Edle Rohrer, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

##### LONDON

Miss Edna E. Lehman, Missionary School of Medicine, 2 Powis Place, Great Ormond St., London W. C. 1, England.

##### MISSIONARIES ON FURLOUGH

Bro. and Sr. C. A. Winger, Upland, Calif. Elder and Mrs. Chas. Engle, Upland, Calif. Elder and Mrs. Chas. F. Eshelman, Box 49, R. 2, Abilene, Kansas. Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Miss Mary Breneman, Pleasant Hill, Ohio. Mrs. Sallie K. Doner, Campbelltown, Pa. Mrs. Naomi Lady, Morrill, Kans., c. o. L. J. Smith.



less hoeing, and if one crop does not mature perhaps the other two or three will. If the season is too dry for mealies, perhaps kafir corn will be a fair crop. If it is too dry for sweet potatoes perhaps there will be a few monkey nuts and beans with the kafir corn. The language is difficult but not as difficult as we anticipated. Many of the Christians in their worship of God put some of our American people to shame. As a whole they are very reverent when at the services.

The weeks here at the station are much the same. However there is enough variety to keep ones interest continually keen. The day is always begun with morning prayers just a little past sun up. When prayers are finished work is assigned for the day. Those wanting help in one way or another may be expected any time during the day from a little past sun up, until almost sun down. Especially after returning from the veldt, there are usually those waiting to see us. Perhaps a teacher is sending for books that he needs. Or some one wants medicine. Often we are called upon to pull teeth and give other medical aid. The natives seem to think that the missionaries' medicine can cure everything and anything. We are here to help the people in every way that we can. Therefore we listen to the wants of each and try to help in our best way, and for their best welfare, materially and spiritually.

A few days ago we buried in our little graveyard here at Wanezi, the mother of our Native Overseer, Kumalo. She was an old woman past sixty years. She had a wonderful experience of salvation, always had a testimony of praise, and victory. The casket was made here in our wood shop, a very simple affair, but very good in the eyes of the natives. Her son would not consent to anything pertaining to heathen custom, in regard to her funeral. This we appreciated greatly. Our Native Overseer is a deeply spiritual man and has the confidence of both natives and Europeans in this district. The casket was made during the forenoon, while others were digging the grave. The service was held under the tree close to the grave. We spoke from Job 14 to St. John 14 verses 1-3. Quite a number of people were present, we trust that they were made to think seriously.

We attend Sunday School and Mid-day services at one of the near-by kraal schools. The closest are Shamba and Maloe being two and one-half miles and five miles respectively. The past two Sundays we have had over one hundred forty in attendance. We are glad to say that some are seeking after God. Quite a number stood for prayer at the outschool services on the last trip. At two different schools about twenty stood. At several other schools there were smaller numbers. Some of these people were in trouble about things in their lives. One man had been asked to help cook beer. This he felt was

wrong. We urge the native Christians to have nothing to do with beer or the making of it. Will you pray that these will find help in just the way that each is in need. Some of these are backsliders who need to repent and take their place before God and the church. Pray for those who are serving God that they will go forward in Him. Pray for your Missionaries that God will give us wisdom in guiding these people in the ways of all Truth.

Your co-workers.

## Report of African Conference, 1938

Anna M. Eyster, Reporter

**MATOPPO MISSION:** We are happy to meet together as an undivided missionary family, and to see some whom we had not yet seen and met. The challenge of our responsibilities was intensified when we realized that we were meeting on the fortieth anniversary of the founding of Matopo Mission, and that challenge continued to grow throughout our own Conference and the Native Conference.

In the evening we met for a service—a commemoration of this eventful day. Bro. Brubaker opened the service, first giving a hearty welcome to the new missionaries, and then read several Scriptures: Psalms 126; Micah 6:8, and Matt. 28:19, 20. Sr. Frey, Sr. Steckley, and Sr. Walter Winger followed, each speaking of the wonderful character of Bro. and Sr. Engle, and the influence which they had had on their young lives. The beginning of our Foreign Mission work was the \$5.00 which was given at Conference. Four volunteers responded, and sailed in 1897 for Africa. In December they landed in Capetown, and through Mrs. Lewis they received a grant from Cecil Rhodes. It is forty years today they, Bro. Engle, Sr. Engle, Sr. Davidson and Sr. Lehman, pitched their tent here at Matopo. Then there were four; now we are thirty. Then it took them a day and a half to travel; now we make the journey in an hour. Bro. and Sr. Kress followed. Bro. Engle and Sr. Kress both gave their lives. When Bro. Frey's came seven years later they found the church being built.

A number of the Natives were converted and baptized in the first years. Some have gone to be with their Lord. Some have backslidden, but John Moyo is still standing true. Shall we not continue to pray for our backsliders? Matshuba said recently, "Is there any power that can save me, as wicked as I have been?"

Bro. Brubaker closed the service with these challenging remarks: "It is with a deep feeling of unworthiness and responsibility that I stand before you. We do not need the granite to remind us of the great work of those who have gone before. Their memorial is in heaven. The same

God who called them has called me. Let us be faithful to our trust. Our difficulties and hardships are different today. They are grievous at times and are becoming increasingly so. We view many of our African people with sadness when we see that after forty years, so much sin and darkness still remain, although in a different form. We are thankful for the early missionaries who did their best. We can do no less. There is great value in keeping in touch with the past. We must not forget the traditions, so that we may be able to use them as guiding stars. We hope that when we come to the end of our race it may be said, 'Thou faithful servant, thou hast been faithful'."

The three following days, July 6, 7, and 8, were very busy ones for those who were on the different Boards, for there was much to be done before Business Conference convened.

Throughout Conference our morning and evening prayers brought blessing and inspiration to all.

Bible Conference convened Saturday, July 9th. All of the topics were ably presented, and we felt that they had been freighted with much thought and prayer. We who were listeners felt like Peter of old, "Lord, it was good for us to have been here."

Bro. Brubaker read Psalm 119:89-112 in the opening session. "Bible Conference is a time for us as missionaries to be fed for we are constantly giving out. Our desire is that the Word of God may figure more largely in our hearts, lives and work."

Bro. E. S. Eyer spoke on the Book of Romans, bringing us a vital message. This book is called the nucleus of church discipline and doctrine. Luther said it was the first book of the New Testament. The Apostle Paul in this book presents the following steps: We are all guilty before God. We are justified by faith and have peace with God. After we are dead to sin we are to be filled with the Spirit, and consecrated to service. We also have responsibilities to others. Let us be faithful in the place which God has called us.

Sr. Lady brot us a soul-searching message from John 6:37, 38. We are all included in the plan of salvation—the children, the untouchables—all. Christ came not to do His own will, but His Father's will. Are we doing God's will? Let us remember our consecration. When we let self assert itself the will of God will be hard. Self must not only be dead, but buried. Christ spent much time with God alone. How much more time should we spend with our God. Our main purpose is to be the salvation of souls—to bring back those who are on the barren hills of sin. "They that know their God shall be strong, and do exploits."

Bro. Winger gave to us, a group of missionaries, a very practical talk on our responsibility to ourselves, our co-labourers,



to the Natives, and the Home Church. Our first responsibility is to Christ. Christ must increase; we must decrease. We have a responsibility to our Natives. We must be true lights to this people. We also have a responsibility to our co-labourers. Let each esteem the other better than himself. There is the necessity of co-operation on the Mission Field, for we need each other's sympathy and help. We have a great responsibility to our Home Church. We are its ambassadors. The service for God is a life service. Our last responsibility is to ourselves. We who are called must stay by our guns until the last. We are not to seek praise. May our lives and influence always say "Come" to our people.

Sunday morning different groups went by motor car to various outschools and Mt-shabezi Mission. A few remained at Matopo. God met with all. Sunday evening Bro. Brubaker brought us an inspiring message from John 3:16. The theme was the following: The Prefigured Christ in the Old Testament, the Disfigured Christ for our sins, and the Transfigured Christ who is the resurrected, ascended and exalted Christ.

(To be continued)

### An Illustration

A Christian worker tells a personal reminiscence:—Once when a very young girl I was impressed by the manners and words of a good woman. She sat swaying back and forth with a puzzled look on her sweet face. She was wondering how to get rid of a petty annoyance. Arising, she rang the service-bell. A servant entered in a noisy way. "Sarah, you may sit down." The girl threw herself sullenly on a chair, averting her face. "I am sorry to have to find fault with you, Sarah." "O, yer needn't be for I'm quite used to hearin' you scold." "I don't think I have ever scolded you. I try to watch myself against that sin. Have I ever scolded you?" "Well, ma'am, not to say ravin' scoldin' as some do; but yer tells me things and makes me ashamed of myself." "I want to be kind to you poor girl, for you are a stranger in a strange land. I was going to ask you to try and be more pleasant to the children. It is now a whole week since a smile was seen on your face. Shall I dismiss my helper, or keep her for better service?" Sarah drooped her eyes and said: "I think, ma'am, if I does me work well, I might look grave-like if it suits me." "Can you not see that my little child will catch your sullen ways? No, Sarah, you must be a cheerful, pleasant girl if you are to stay here; and now you must decide it for me." "I'll stay, ma'am." And as the tears filled her eyes she added: "Ye's the best mistress in the wide world." Years passed, and Sarah remained a cheerful servant till a wise boy took her for a wife, and many tears fell for the loss of the faithful "handmaiden of the Lord," who

had been filling her place in the home "not with eye-service." Col. 3:22. Who shall count the value of words fitly spoken? Jas. 5:19, 20.

*It is the light which dispels the darkness: it is the love of Jesus which separates us from the world.—Saphir.*

*Care and prayer are as mutually opposed as fire and water.—Bengel.*

*Only a revival of experimental Christianity, or the return of our Lord, can extricate this staggering, sinful, war-blighted and godless world from its present chaos.—Selected.*

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Folder  
No. 576—5¼ x 6¾, Flat



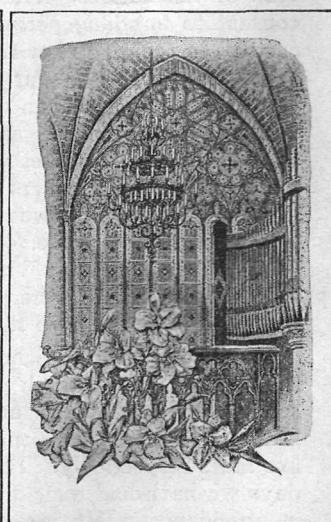
**BULLETIN BLANK**  
No. 605—8½ x 11, Flat  
Announcement or Greeting  
Folder  
No. 606—5¼ x 6¾, Flat



**BULLETIN BLANK**  
No. 570—8½ x 11, Flat  
Announcement or Greeting  
Folder  
No. 571—5¼ x 6¾, Flat



**BULLETIN BLANK**  
No. 620—8½ x 11, Flat  
Announcement or Greeting  
Folder  
No. 621—5¼ x 6¾, Flat



**BULLETIN BLANK**  
No. 580—8½ x 11, Flat  
Announcement or Greeting  
Folder  
No. 581—5¼ x 6¾, Flat

	1000	500	250	100
	Of a Single Design—Not Assorted			
Large Bulletins .....	\$10.00	\$6.00	\$3.75	\$1.50
Small Folders .....	4.00	2.50	1.85	.75

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